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SUNDAY SCHOOL TEACHING

London Diocesan Sunday School Series

ISSUED UNDER THE AUTHORITY OF
THE LORD BISHOP OF LONDON

INTRODUCTORY VOLUME

SUNDAY SCHOOL TEACHING: Its Aims and its Methods. By the Rev. H. A. LESTER, M.A., Director of Sunday School Work in the Diocese of London. Crown 8vo, 2s. net.

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SUNDAY SCHOOL TEACHING

ITS AIMS AND ITS METHODS

EDITED BY THE

REV. H. A. LESTER, M.A.

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WITH AN INTRODUCTION BY

THE BISHOP OF LONDON

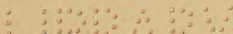
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PREFACE

A RECENT inquiry into the work and equipment of Sunday Schools in the diocese of London, conducted by the Bishop of London's Sunday School Council, shows that the most urgent step towards efficiency is that teachers should be instructed in the art of teaching.

It is hoped that this book will do something to supply this need. Many of the chapters have been delivered as lectures to teachers in London, Manchester, Oldham, and other towns, and I have thought it advisable to retain the personal note of the lectures.

Other chapters are contributed by experts well known in the Sunday School world. Each writer has been left free to express his own views on his particular subject, the only restriction imposed being that of space. As most of the writers are contributing a manual of graded lessons to the series of which this book is an introductory volume, their views will be expanded and illustrated in the hand-books which follow.

My grateful thanks are due to those writers for their contributions, and also to the general editor of the series, the Rev. S. Kirshbaum, B.D., Hon. Secretary of the Bishop of London's Sunday School Council, for valued advice, and help in reading through the proof-sheets.

Parts of chapters vii. and ix. have already appeared as articles in the magazine of the Church of England Sunday School Institute, and by the kind permission of whose committee I am enabled to include them in this volume.

H. A. L.

Easter, 1912.

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INTRODUCTION

THERE are few things more urgently needed in the Church to-day than a complete reformation and transformation of our Sunday Schools. The material is splendid. Following the example of Him who was among us "as He that serveth," thousands of young men and women are ready to give up what is often their only free day to do their best to teach the children; and as for the children themselves, is it not enough to say that they are in the main the dear white children of the Anglo-Saxon race to show that they are worth taking trouble with?

All children must be taught for Christ's sake throughout the world, for He said, "Suffer the little children to come unto Me"; but there are gathered into the Sunday Schools of Great Britain children on whose training and character the future of the world and the question of its conversion largely depends. To leave them untaught would be a crime of the first magnitude.

And yet, with all this excellent material, what a sad waste there is in our Sunday Schools to-day! All this mass of good intention and real sacrifice is rendered largely abortive for lack of training, for want of what any day-school teacher knows as a matter of course. Thousands of the young scholars drift away in after life from religion altogether because they have been "bored" or "badly taught" in Sunday Schools. Antiquated methods which would be laughed at in day-schools are tolerated in Sunday Schools. They are left often without apparatus, maps, books, or blackboards.

Now we have determined, in the diocese of London, to bring this state of things to an end. A large council, representative of every school of thought in the Church, has been formed, and has taken up the matter with enthusiasm. The Rev. H. A. Lester, the author of most of this book, and the editor of all of it, has been brought down from the north to be the director of Sunday Schools for the diocese, and already his lectures have been thronged by Sunday School teachers eager to be helped. Literature, however, is needed as well as lectures, and we propose to issue a series of manuals to help the teachers.

The present volume is introductory to the series, and I feel very grateful to those outside the diocese who have helped Mr. Lester in its composition. Nothing really ought to stir the keenness and enthusiasm of every Christian in the diocese more than this effort.

"There is an angel in that marble, and it is my business to get it out," Michael Angelo is said to have answered when asked what he was going to do with the rough block of marble in front of which he was standing. "There is an angel in that marble" should be the thought of every Sunday School teacher as he stands in front of each member of his class. It is the object of this book, and the series to which it is an introduction, to guide him to the skill and patience and wisdom "to get it out."

A. F. LONDON.

Easter, 1912.

SUNDAY SCHOOL TEACHING

CHAPTER I

THE WORKMAN AND HIS WORK

It has been well said that there are two Churches—the Church of To-day, and the Church of To-morrow. We, who are bearing the heat and burden now, constitute the Church of To-day, but our children, the scholars in our Sunday Schools, are the Church of To-morrow. These children in the Sunday School are the seed of the Church, the school is the garden where the young plants of God are raised and cultivated, and the teachers are His gardeners. No parochial organisation is quite so important as the Sunday School, and no work more closely related to the future welfare of the Church and nation.

“ I don’t believe that all the statesmen in existence and all the efforts they have ever made have tended so much to the greatness and true happiness, the security and glory of this country, as have the efforts of Sunday School teachers,” said the late John Bright. Undoubtedly, the Church of Christ owes a great debt, which can never be repaid, to the self-sacrificing labours of the devoted men and women who have worked so faithfully as Sunday School teachers. After a hard week’s work for the vast majority of them, in the office, school-room, shop, or home, the teachers have done their best ; and a worthy and fruitful service it has been, in spite of the adverse conditions under which they have laboured.

All honour to this noble army of Christian workers ! Your post is one of the most honourable posts of Christian service ; your work is hard and trying ; it costs many a headache and heartache too, but it is work that brings with it abundant blessing, blessing “ him that gives and him that takes.” You, indeed, realise the truth of the words, “ It is more blessed to

give than to receive." While it is true that the Sunday School, in its equipment and methods, has not kept pace with the progress of the day school, it is a hopeful sign that to-day the Sunday School is demanding and receiving more attention from men of culture and learning than ever before. The Church is realising the importance and value of the child, and endeavouring to give to him his rightful place in the Kingdom of Heaven. And the more its scope is understood and its tremendous possibilities grasped, the more will the Sunday School command the best hearts, the best brains, the best energies of loyal Churchmen, who will study to equip themselves for this service.

WHAT DOES THE SUNDAY SCHOOL STAND FOR ?

We shall be able to answer this question better if we consider, first of all, some of the purposes for which it does *not* exist.

The Sunday School does not exist to give instruction in secular matters. It is not its work to teach reading, writing, drawing, clay-modelling ; nor is it its function to train the intellect merely, and to fill the minds of the children with details of Bible history and geography, and nothing more. It does not exist to provide a convenient place where children can be sent to be kept out of the streets, out of danger and mischief. It is not meant to relieve parents of their responsibility, by taking charge of their children on a Sunday afternoon while mother is busy and father is having a rest. Sunday School is not a place of amusement to which children are bribed to come and listen to thrilling stories, receiving pretty cards, prizes, and treats of various kinds from time to time. Its function is certainly not to drive the growing boys and girls away from the Church, by making them either dislike or despise religious teaching by our poor, flabby, ill-prepared lessons, our lack of discipline or harsh discipline, the absence of all proper equipment in a dark and draughty schoolroom.

If the children leave us immediately they are able to please themselves whether they attend or not—that is, as soon as they begin to go to work and imagine themselves outside the control of their parents—the Sunday School is not fulfilling its purpose.

WHAT IS THE AIM OF THE SUNDAY SCHOOL TEACHER ?

In this lies the secret of our success or failure. We must know exactly what we are aiming at, what we are trying to do, and then set ourselves resolutely at work to do it.

The aim of the Sunday School teacher is proclaimed by the Church in the office of Holy Baptism. "We receive this child into the congregation of Christ's flock, and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end."

Our aim, then, is to make these words a living reality to the children, to help them to realise—

(1) Their membership in the Church of Christ, the privileges, joys, and responsibilities of membership, with the knowledge of the Church's Faith and the devout use of its Sacraments.

(2) What the battle of life implies, training and disciplining them "to fight the good fight," as "Christ's faithful soldiers," against the world, the flesh, and the devil.

(3) The Christian life as a life of service, implanting in them from their earliest days a determination to serve Christ and His Church as "Christ's faithful servants unto their lives' end."

We start with the baptized child; we start at the font, and set out to teach him so that "he may lead the rest of his life according to this beginning." We instruct him in the fear and nurture of the Lord, and lead him to the praise and worship of His Holy Name. Our great aim should be to build up Christian character in the Church of Christ, through an intelligent knowledge and loving use of the "means of grace" which the Church supplies. If this aim be carried out, it follows naturally that we are training the children to be devoted disciples of the Lord Jesus Christ, believing in Him, loving Him and obeying Him, and manifesting their allegiance in the gentleness, unselfishness, and purity of their daily lives. We cultivate in them a religious mind, a living faith, a real sense of religious duty. We teach them how to

worship, the duty and joy of public worship, leading them step by step up to participation in the greatest act of public worship—the Holy Communion. From Baptism, through the gate of Confirmation, to Holy Communion—that is the road along which the Sunday School teacher must lead his scholars.

Before we enter upon the consideration of the ways in which this aim can be carried out, the educational principles which should guide the teacher in his work, the methods or tools which the workman must use, let us consider *the workman himself, the teacher's personality*. Educational principles are important, the best methods of teaching are to be aimed at, but the personal factor is the most important of all. It depends upon the man behind the methods how the work is done. While it is the main purpose of this book to discuss modern methods and adequate equipment, above and beyond all these stands the personality of the teacher.

“THE TEACHER’S LIFE IS THE LIFE OF HIS TEACHING.”

I. *Character only can influence Character*.—Sunday School teaching is a Divine vocation, and every teacher should have heard the call of Christ, “Feed My lambs.” The one great test which our Lord put to His apostle before giving him the commission “Feed My lambs,” He still puts to every teacher, “Simon, son of Jonas, lovest thou Me?” If we can answer from the depths of our hearts, “Lord, Thou knowest all things; Thou knowest that I love Thee,” then, indeed, we possess the first qualification for a Sunday School teacher. In every teacher there should be a living faith, deep conviction, earnest spirituality. Faith, prayerfulness, goodness, these are the first essentials.

The poor storm-tossed mariner looks not at the structure of the lighthouse, but looks for the light; and so our scholars expect from us the light—the light of God’s Holy Spirit, the light of truth. Unless we have this light in ourselves it cannot shine forth into their hearts. Like the mothers in the Gospel, we must *bring* the children to the Saviour, for if we try to *send* them, they are very apt to lose their way. What we are speaks louder than what we say.

The way to Christ for the child is nearly always the way of his teacher. He believes in his teacher before he believes

in his teacher's God, his teacher's Church, his teacher's Bible. In all humility we ought to be able to say with the apostle St. Paul, "Be ye followers of me." Our children, as they come in contact with us, should be able to take knowledge of us and realise that we "have been with Jesus" and learnt of Him, that we are "abiding in Him and He in us."

"Thou must be true thyself,
If thou the truth would'st teach."

2. *Loyalty to the Church.*—If we are to teach and train the children of the Church, we must be filled with love and devotion to the Church as the one Divine society. The teacher must understand and know and love its noble history and its doctrine. What Jerusalem was to the Jew, so the Church should be to the teacher. "If I forget thee, O Jerusalem, let my right hand forget her cunning." The love of his Church, even deeper than love of his country, should fill the heart of every teacher, so that he cannot but inspire in his scholars the same love and loyalty and devotion.

3. *A deep Sympathy with Children.*—A teacher needs the power to appreciate his scholars' difficulties, to enter into their troubles, their hopes and fears, to feel with them, and so draw from them their best efforts. Love for children, sympathy with them, this is the "Open, Sesame" to their hearts. No one can teach who has not in his nature a depth of sympathy which leads him "to rejoice with them that do rejoice, and weep with them that weep." Unless we can do this, we cannot succeed as teachers. The words of the wise man have a special application to the teacher: "With all thy getting, get understanding"—get sympathy.

4. *Patience and Perseverance.*—Teaching is a slow process; "precept upon precept, line upon line, here a little, there a little." The teacher's work is never finished; the best results come very slowly, and may never be seen by the teacher. "The kingdom of God cometh not with observation." The children who need us most are often the most difficult and discouraging. It takes a deal of hammering to beat some truths into the mind and conscience of a wayward boy, but it is the final strokes that make the work effective and lasting: therefore be patient and persevere. The story of John

Wesley's mother is a good illustration of the need of perseverance. "Why do you go on telling that boy the same thing twenty times?" asked his father. "Because the other nineteen times will go for nothing unless the twentieth time makes the impression I desire," answered his wise mother.

5. *Enthusiasm for and Devotion to the Work.*—Nothing can dishearten genuine enthusiasm. Think of the football enthusiast or the keen golfer. He is just full of his game, and nothing can keep him from talking about it and practising it, nothing can damp his ardour, nothing can put him off. Such enthusiasm is wanted in the teacher, for it will enable him to surmount all obstacles, to give zest and life to his teaching, and to hold on in face of all discouragements. Better by far the mistakes of the whole-hearted, enthusiastic teacher, whose heart is burning with zeal and love for Christ's little ones, than the prim correctness of the cold and lifeless teacher who never feels warmly about anything. If we want our scholars to burn, we must be all on fire ourselves.

6. *Faith.*—The teacher should be a man of large faith—faith in his work, in his scholars, in himself, in God. He must believe with all his heart in his work. The children are God's children; we must commune with Him about them. He knows their wants. Let us, then, trust Him while we help Him to supply them. Let us pray for a strong, immovable faith, and for a gift of that Divine love "that suffereth long and is kind, that hopeth all things, endureth all things"—the love that "never faileth."

"O'er wayward childhood would'st thou hold firm rule,
And sun thee in the light of happy faces;
Love, Hope, and Patience, these must be thy graces,
And in thine own heart let them first keep school."

WHAT IS TEACHING?

Having looked at our aim and considered the personal qualification of the teacher, we come to the practical question—*How can we attain this Aim?*—We call ourselves Sunday School teachers, but are we all really teachers? To be called "a teacher" does not make any one a teacher. To call me an artist or a musician would not make me one.

Telling is not Teaching.—The mere telling of a fact is not

the teaching of it. This is a very common mistake. If children knew all the good things that have been told them, how wise they would be! And if you knew all the truths which have been told you in sermons, you would be walking theologians, every one of you! Teaching is not a pouring process; the teacher is not like a huge bucket poised up on high, and the children little cups patiently waiting to be filled.

Hearing a Lesson is not Teaching.—When we hear a child recite his lesson which he has learnt by heart, his Collect or his Catechism, we are not teaching. Words are often fastened in the memory of the scholars to which they attach no meaning. You ask them to write them out, and they put down the most absurd things. Dr. H. Clay Trumbull in his excellent book, *Teaching and Teachers*, truly says: "The memorising of words, no matter how sacred the words may be, is in itself no more the securing of ideas than is the buying of books the securing of knowledge." The child may know by heart all the Catechism without having received any clear ideas as to what the words imply. Words do not of necessity convey ideas; ideas come first, words after. Of course, memory must be called into play, but this is not the whole function of teaching. The discussion of this must be left to a later chapter.

What, then, is Teaching?—It is causing some one to learn, causing another to know something. There can be no teaching unless there is learning. You must have teaching and learning. The teacher must strive that some of his knowledge may get into the learner; there must be a transference of knowledge from one person to the other. Intelligent teaching includes the idea of two persons, both of them active on the same lesson, striving after the same end. Ask yourself this question: "What did I really teach on Sunday to my class?" Teaching is like nourishment: it requires careful adaptation to the person who is going to take it. Placing nourishing food before a boy does not necessarily mean increased strength. He must eat and digest the food, or it is useless. Or, again, true teaching is very much like engrafting, and requires (1) delicate adjustment of the lesson to the capacity of the child; (2) vital union between the lesson and the child; (3) new life resulting from this union—*i.e.* the lesson must bear fruit.

We come then to the three essentials which should characterise all teaching :—

1. *A knowledge of the scholar.*
2. *A knowledge of what we are going to teach.*
3. *A knowledge of how we are going to teach it.*

Each of these points will be dealt with more fully in later chapters, but it is important at the very beginning to lay stress on these fundamentals.

A KNOWLEDGE OF THE SCHOLAR

1. We must know our scholars, not only by name, but their individual capacities, their attainments, their needs. The teacher and the scholar must have a common language ; he must come down to the level of the children, and not use words which the children will not understand. We must have the child's point of view about the subject of our lesson. To have profound knowledge does not help us so much. We may be on the mountain heights, and the children may be down below. A teacher must come down to the level of the children. Except ye become as little children, ye cannot enter into this kingdom. To do this we must study *child nature*. This is discussed in the next chapter, but it may be useful at this stage to recall *some of the characteristics of children*.

(a) They are not little men and little women. A boy grows and develops. He does not want the same sort of food week after week, year after year, without any change. He likes variety. Give the children variety of method and variety of subject.

(b) Children unconsciously imitate their elders, especially their teacher. If we want them to be reverent, we must be very careful to set them a good example ; we must lead them. Example is better than precept.

(c) They love stories and pictures ; they love brightness and joy.

(d) Children are active little mortals ; they cannot sit still for long. They like to have something to do, and they will be doing something, therefore we must give them an outlet for their energies.

(e) No two scholars are alike. We must know the personal tastes and peculiarities of the children, their homes, their

temptations, and their daily lives. Children are not as much alike as peas in a pod. A good teacher studies his individual scholars. He is like a good doctor, who will not prescribe for a patient until he has studied his case. The method described by Dickens in vogue at "Dotheboy's Hall"—a uniform dose of brimstone and treacle on a winter's morning to all the scholars—does not answer in teaching, for all children cannot take the same mental dose.

A KNOWLEDGE OF THE SUBJECT

2. *We must know what we are going to teach.*—You may possess great stores of general knowledge and be very wise, but you cannot teach if you do not know your subject. Again, you must know more than you can possibly teach. The true teacher is always learning, for a teacher's knowledge is never complete. It is a shame to give little lambs drink out of a stagnant pool. Give them drink out of the flowing stream. If you have a real knowledge of the lesson, you can go to your class with confidence. Knowledge of the subject gives confidence to the teacher, and inspires respect in the scholars. Knowledge is power, and the consciousness of this power gives the teacher joy in his work. You must not merely study the lesson itself, but you must have your children in mind, and adjust the lesson to the experience and point of view of the children.

A KNOWLEDGE OF METHOD

3. *We must know how to teach.*—A knowledge of method is of prime importance. A man cannot shoe a horse, or paint a picture, or write a book, or cook a dinner, or do anything worth doing, unless he knows how. Because our work is religious, we must not imagine that we can do it without learning how to do it. We must learn how it is to be done. Knowledge of the subject is not enough. There is a right way to teach, and we must study it and find out how the teaching is to be done. The principles of teaching ought to be familiar to us. No one needs wise methods more than Sunday School teachers. Knowledge of the subject and knowledge of the scholars will be of very little use unless you know how to impart your

knowledge to them. You cannot teach unless you know something of the art of teaching. There are few "born teachers," just as there are few "born artists"; but most people *can* learn how to teach if they will seriously set to work to learn. Most of our best teachers to-day failed again and again when they first commenced, but by a diligent study of the principles of teaching and a careful application of them to their practical work they have climbed the ladder to success.

CHAPTER II

CHILD NATURE

BY THE REV. W. HUME CAMPBELL, M.A.

Principal of St. Christopher's College, Blackheath

THERE are few delights in life which can equal the pleasure of watching a child grow up. Like many of the most satisfying pleasures, it belongs to the cottage as much as to the palace, to the peasant as much as to the professor.

To many Sunday School teachers "boy" calls up unhappy memories of weary struggles on hot Sunday afternoons, determined efforts to give the class what the teacher believes to be good for them being met by efforts equally determined, and far more successful, to have nothing to do with it.

The opening statement will seem not less extravagant to self-satisfied adults, who forget their own childhood and its emotions, and consider it their duty to place the boy in a forcing-house—moral or intellectual, according to their own preference—so that he may be hurried into adulthood as rapidly as possible.

As this volume is likely to be read by many teachers but comparatively few parents, it may be well to make a rather strenuous effort to suggest to the mind of the reader, and then as far as possible to produce, the attitude towards children without which he can neither teach nor train his pupil to any good effect. It is the attitude of sympathy with the child because of what he is, and not because of what he will be after long years have passed.

Many people profess to be fond of children who are yet profoundly ignorant of them. Sympathy must lead to systematic study if it is to prove itself more than an empty profession. For study we need first of all careful observation

of the facts, then a not less careful explanation of them, and thirdly, a wise application of our conclusions to all our dealings with the children.

No amount of reading will make us true interpreters of childhood unless we supplement what others have seen and said by our own firsthand observations.

It is with the view of promoting both sympathy and study that I refrain from a dogmatic statement of characteristics until I have offered a few extracts from the records of my own children's development. Here is the raw material from which we will subsequently draw conclusions, but readers will be at liberty either to differ or to make quite other inferences. A and B are girls, C is a boy.

A at the age of three was sitting in her perambulator in the stableyard. Her quick eye caught sight of a dead mouse in a corner. "Leta me see it," she cried, anxious to investigate the new treasure. "No, I can't," I replied; "it's horrid." "Leta me touch it," was the next appeal, met with the same response as before. "Leta me taste it," was the last arrow in the quiver, but it too fell short of its mark.

C has been passionately fond of engines and motor-cars since the age of three. From five onwards he would turn over the pages of the *Illustrated London News*, with a quick glance at the contents of each, and would usually allow no pause until he reached—usually among the advertisements—a picture of a car. Out for a walk, he would suddenly abandon his guardian and dart away, on the hottest of days, to get to a spot on the road from which he could get a nearer view of a taxicab, or would plead to be allowed to stay, regardless of meal-times, hanging by his eyelids to the smoky parapet of a bridge watching for trains to pass underneath. Then he would come home and draw what he had seen.

C's keen interests make him both observant and hungry for all information that has any bearing upon his hobby. When he was six, I was standing on the platform at Maidenhead waiting for a train to bring us to London. The engine shot past us. My sole care was to find three seats, but as we got into the train C asked me if I had noticed that the engine had an unusual kind of piston. I had not seen it, and nothing would satisfy him but a careful study of it when we arrived at Paddington. When he was five, he begged me,

as he rode in front on my bicycle, to tell him the names of all the stations I had ever stopped at.

B was going to a day school at the age of ten. Her mother and I had to be most careful in our requirements as to what she should wear. "Oh, daddy, none of the other girls wear those things," was a not infrequent appeal if I pressed anything which happened to be unfashionable at the time. If health was not involved, we usually found it wise to give way.

Stories were as eagerly welcomed at ten years as before, but the question whether they were true became more insistent than ever. C has dramatised his favourite stories since he was six. One story has been dramatised, with constant additions, at every opportunity for six months, and there has been great evidence of grief when the peremptory call to bed has prevented our acting it through three consecutive times. The outsider can never follow these dramas, because the child takes the characters only when their rôle is not disagreeable. When an episode is unpleasant—and to his vivid imagination it is all real life—we exchange characters, and I have to bear the burden. Things are never allowed to be unpleasant for both characters at the same time. A and B between ten and twelve used to invent plays of their own, dress up, and then allow the household to be spectators. The make-believe was fairly complete until some one's eye was encountered, when an explosion of laughter would bring back self-consciousness and the curtain had to fall.

It is interesting to watch how completely self fills the whole circle of interests for many years. Gradually the circumference widens, and others are allowed in on their own merits, sometimes to the extent of thrusting self out of the centre for a time. A and B since they were fourteen have frequently inquired about interests of mine which had no reference to themselves. They were interested merely because I was. C, aged seven, runs to me when I return from an absence to tell me what he has been doing, never to ask where I have been; and every morning, as I bid him farewell at the omnibus which takes him to school for the day, the question comes as regularly as the omnibus, "When will you see me again?" Adults would express it otherwise.

The interest taken in others is noteworthy. To C it makes no difference whether his companions are boys or girls. B

at fourteen liked girls and thought boys silly. A overheard the remark, and from a vantage-ground of eighteen months older disagreed, and thought boys were rather nice.

B at sixteen writes letters home full of exuberant delight over everything—games, girls, mistresses, and occasionally scenery. Her opposition is just as strenuous; the mistress who refused permission to leave school a few days early was branded as her “lifelong enemy.”

A at seventeen asks questions, less of fact than of philosophy. She wants to probe into the heart of things. She is critical of people, and her verdict on a sermon is always worth hearing. It is both penetrating and just. After attempting to sing a service in church, I asked her whether I had done it correctly. “Yes,” she replied, “you were perfectly correct, but you sang it as if you did not know you were.” Which was the whole truth.

It would be easy to ramble on to the end of the chapter with reminiscences, but the only purpose in recalling them is that we may draw conclusions about child nature. In doing so we must beware of arguing that because a particular child does so-and-so, therefore all children of the same age will do it. A particular instance proves nothing. At the same time, it would take many volumes to supply sufficient evidence for every reader to reason out his own conclusions. The conclusions must, therefore, be stated after the single instances, but it will be understood that the instances only illustrate conclusions whose evidence lies scattered in many books.

PERIODS OF DEVELOPMENT

It will be clear to anybody who has watched children that they differ at one time of life from what they were or will be at another, in knowledge, interest, and capacity. The child of seven is wholly engrossed in what goes on outside him, while at seventeen he will be interested in mental and moral questions which involve much looking inside oneself.

This change does not come about by a single leap. A child's growth is not like the movements of a chamois cornered at the edge of a precipice by a hunter—here one second, there the next, with a giddy chasm between. Growth is so

gradual that you can only detect it by comparing what he is now with what he was some long time ago.

Hence, without in the least suggesting that the child's development is separated into watertight compartments, we usually divide immaturity into three periods, with about seven years in each. English and American writers differ somewhat in both the names and the length of the periods, the latter preferring to divide at six and twelve, and calling the three stages respectively Primary Age, Childhood, and Adolescence. In England we are more familiar with Infancy, or the Kindergarten age, for the first seven years.

SOME CHARACTERISTICS OF THE SEVERAL PERIODS

(a) *The First Seven Years.*—The normal baby has plenty of appetite, a fact which may be proved by keeping him waiting for an overdue meal. At the same time he only hungers after what he has power to digest. The hungry baby is not crying for chops and cheese, but for milk. In the story of the dead mouse we have seen a clear case of hunger, not for definitions or well-balanced epitomes of truth, but for "sense-experience." The child was standing on the threshold of a world she was sent to conquer, and she was eager to begin in the only possible way, by seeing, touching, tasting, hearing, smelling. It was not enough that I should describe; she must exercise her senses on the unsavoury object for herself. Alas! that sense-hunger had to find its satisfaction for once elsewhere!

Several of the instances quoted above will have suggested that *physical activity* marks the healthy child. It not only lets off "steam," but is one of his most valued methods of learning. The child runs to get a nearer view, handles things all over, get his own grip of stories which interest him by a dramatic inventiveness which often leaves the adult glad to slip away into a corner to rest.

The *love of dramatic representation* illustrates many other characteristics of the child. He is essentially imitative. He will laugh or cry because you are doing so, without in the least knowing why. It is his way of entering into the inheritance of customary behaviour and response into which we are endeavouring to school him. If the story of the lad who

saved a drowning child interests him, he wants to imitate it by acting it. To him the imitation is for the moment his real life, so that he is likely to allot the part of the drowning child to you.

Another feature which is illustrated by the drama is the *passion to make everything, even emotions, visible*. It is hardly an exaggeration to say that what the small child cannot see he cannot think about.

Then, again, a wise Providence has delayed the development of his reasoning powers, but has given him *imagination* to take their place, and an excellent substitute it makes. At present experience is so far limited that he has hardly come to realise the difference between the possible and the impossible. No dark shadow of overhanging law sends the cold shiver of scepticism through him as he weaves the elements of his experience into delightful but not the less impossible combinations.

The impulse to draw or to dramatise puts us into the training school in which the child himself is master of method. Something inside him seems to say that knowledge is not really his own until it is used. If he cares about what he has just discovered, he will want to find some kind of expression for it, and then it becomes part of himself.

(b) *The Second Seven Years*.—The unconscious spontaneity which makes us love the kindergarten child leaps over the thickset hedge of our chronological divisions. He is the same jolly, busy, keen little fellow at eight that he was before he passed that dread boundary. Yet there are marked differences, or the active brain would have spent its strength for nought during those fascinating early years. Then he was using every sense, and even working them overtime, to satisfy his hunger for facts. Now he has collected enough, not to stop collecting, but to begin classifying the earlier observations. Otherwise his store would get wholly out of hand. The child who was at first satisfied to hear your watch tick, and later on demanded the forbidden pleasure of seeing the wheels go round, now wants to know why they go round, and would be good for a long hour if you would let him have a small screwdriver and your gold repeater. Note that, however you may explain, he feels that there is nothing like finding out for himself.

Facts in their isolation satisfied the hunger of the first few years, but the boy of ten needs more than milk if his body is both to grow and to do its work. Mentally the hunger now lies in the direction of *the relationship between facts*. For years he has rejoiced to watch the old elms wave their gaunt limbs in the gale and to run to catch the leaves as they fall at his feet. Now he wants to know whether the wind blows because the trees wave, or the trees wave because the wind blows. Many a wise adult is sore puzzled to answer his questions, for his power to set problems gets ahead of his power to understand their solution.

The eager quest for relationships between facts makes him for the first time conscious of the reign of law. The old reckless fancies drop off and are rejected as "baby stuff." "Is this true?" is demanded of every piece of knowledge which seeks for admission into his guarded treasure-house; and not until he is satisfied that its claim is just will it find a welcome.

That plea of the ten-year-old girl to set aside parental wishes because "none of the girls wear those things" sounds serious. To one nurtured in the school of unhesitating obedience up to the day of marriage—and after it—it sounds strangely like an outbreak of the "old man," which deserves the treatment threatened by a mob orator who claimed to have discovered a conspiracy: "I smell a rat, and I'll nip it in the bud."

We must not, however, jump at conclusions. We must look at all the facts and judge impartially.

What is really happening to the child who has been so dependent and obedient all these years? Sooner or later parental authority must pass away. A girl of twenty-one cannot be ordered about like a child of three. Yet even at twenty-one she has superior authorities to whose will she bows. Conscience and public opinion both exercise their sway, and in both cases she helps to make what she is obliged to obey. The girl of ten plays games with other girls, and learns to play for the side and not only for her own hand. She is brought forcibly under the authority of a small but vigorous public opinion in her team, her class, her school, and that before the eyes of parental authority are open wide enough to recognise that the transference from the authority of infancy to that of adulthood has already begun. Yet is it

not better so? Most of the shipwrecks of young and promising lives are caused not by evil companions, but by foolish parents who will insist on being the sole authority until the youth leaves home, and finds himself the tool of a public opinion which he ought to have learned at home to resist. Public opinion is not the opinion of the most, but the opinion of the many. There is a public opinion of the Church, another of the racecourse, another of the public-house. Every one must select which he will obey, but the lad who has been sheltered from all by the too great despotism of home usually falls a victim to the worst.

(c) *The Third Seven Years.*—The child of the first period collected facts which the child of the second began to classify. The adolescent works the classifications into doctrines. He began the process in the simplest way and with the facts in which interest was keenest years ago, but now it becomes characteristic of all his intellectual output. At the age of seven he had a positive distaste for "courage" because he could not see it, but all the time he loved stories of courageous men and deeds. Now he is seventeen it is the abstract ideas he likes, especially those whose foundations were laid by himself in "concrete" in early years. At seven, and still at twelve, his thoughts were ever busy with what lay outside him. He hardly knew he had a moral "inside," but at seventeen his thoughts have turned inwards and moral questions become profoundly interesting.

Feeling grows more intense during these years, and leads, on the one hand, to a new power to appreciate music, poetry, scenery, and, on the other, to absorbing affection for one of either sex.

We have seen how critical of other people the adolescent becomes. In most cases this characteristic is stimulated by a new sense that he is almost adult, and he casts about him to see what kind of adult he would most like to become.

The more advanced processes of thought, which become possible as reasoning power develops with adolescence, lead to an overhauling of what, as a child, the lad so readily accepted for belief or behaviour. Questions are asked which startle the adult, who had hoped that early teaching had put the youth in possession of every opinion he ought to hold. The questions are not to be discouraged or frowned down,

least of all when they concern spiritual truth. They are not the questions of a sceptic but of an investigator, and of an investigator who discovered years ago, in the employment of his childish tools, the joy of finding things out for himself.

Our illustrations at the beginning of the chapter hinted at another remarkable change which belongs to adolescence. In childhood the motto seems to be, "Others for the sake of myself," but in adolescence the terms are interchanged, and the motto more often than not comes to read, "Myself for the sake of others." It is the age of great sacrifices, great ideals, great devotion. Unless, however, the Church helps the adolescent into some form of service which will really express his personality, the desire for self-sacrifice is likely to die down, and self will return to find the house "empty, swept, and garnished."

It is no business of this chapter to follow out these studies of child nature into methods either of teaching or of training. The studies themselves are bound to be fragmentary and incomplete, but they can at least be suggestive. They may suggest methods, and they may suggest that many teachers who have hitherto thought of their children in the mass should begin to study them individually. It may suggest, too, a lesson by which its real value will be judged, that those who would understand the child a little must love him much.

CHAPTER III

HOW A CHILD LEARNS

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THE previous chapter has set out the nature of the material on which the teacher has to work, and has also indicated the directions in which he will find help. It cannot be too clearly recognised that *all our methods in every stage of school life must be based upon the characteristics of the particular period with which we are dealing*. To use the same methods with infants of six and boys of twelve is to court failure. Again, we must always remember that the child learns indirectly through his surroundings as well as directly through teaching. The poor little slum-dweller gradually acquires habits of dirtiness, of using bad language, and the like, not because he has been definitely taught them, but because they are always about him. At the other end of the scale we find cleanliness, a sense of honour, and similar virtues, for just the same reason. It will be necessary, then, to emphasise this side of the Sunday School's work—this gradual and unconscious training into right habits—and not to confine ourselves to the actual instruction which the child receives from his teacher or superintendent.

Let us see how the child does learn. What is there in his mind to help or to hinder the teacher's efforts? If we know something of this, we can so plan our lessons as to take advantage of every aid and to lessen the number of obstacles to our success. Teachers, and especially Sunday School teachers, are often very suspicious of the science which deals with the child mind; many think it is unnecessarily hard to understand, and of no value for their work. Yet all good teachers, consciously or unconsciously, use methods which are

quite sound, and therefore they can only be still further encouraged by discovering that their teaching is based on correct principles. On the other hand, we have found, through talking with large numbers of Sunday School teachers at training weeks and elsewhere, that there is nothing they value more, (when once the instinctive suspicion of the subject has passed away), than some idea of the broad principles underlying Sunday School work, on which they can base methods suitable to their own particular circumstances. If this chapter encourages teachers to seek for some reasons for the methods they are using, if it makes them less content to do something simply because it has been done in that way for fifty years, and if they are led to read more about the subject, then it will not have been written in vain.

INSTINCTS

When the child comes into the world, he shows few signs of those special attributes which distinguish the human race ; he is as helpless as a young animal—indeed, far more helpless—and seems to possess no mental endowment whatever. So striking is this absence of mental power that the old idea of the child's mind was that it was like a sheet of white paper on which parents and teachers could write what they liked, and the more they wrote on it, the better it would be for the child. Hence the great value then attached to learning by heart—a value still largely over-estimated in some Sunday Schools. We know now that the "white paper" theory was not correct, for, although the baby seems to be born with no mind whatever, yet it already possesses all the germs and possibilities of its later powers, and these can only be raised to the highest degree of which they are capable by right teaching and training. *The first signs of the growing mind are the "instincts" of infancy.* Young children share with animals a full equipment of instincts ; they obey their instincts, not knowing what they do, and yet every act, every feeling, is helping in the development of their minds. So the mother, the nurse, and, later, the teacher, would do well to learn what are the prominent instincts of this early period, so that they can be used in the teaching of the child. To make little children of three or four sit still for forty minutes

on a hard bench, repeating monotonously and without the least comprehension, texts and verses of hymns, is not only cruel to the babies, but also breaking every rule of method which a knowledge of infant nature would suggest.

IMITATION AND SUGGESTION

Our method with the babies must, then, be based upon the characteristics of infancy,¹ for only thus can the child really learn. But, in addition to the direct instruction given by the teacher, the child's own daily experience is doing much in the process of his education. He very soon begins to realise the force of public opinion, and when he goes to school this becomes an essential factor in his development. A quiet, well-disciplined school with a healthy tone sets its mark upon every newcomer. This tendency to take our tone from our surroundings never dies. It is literally true that we are different persons under different circumstances, since there are a great many sides to our character, only one of which is prominent at any given time. We are influenced, for example, by a strong personality, by our surroundings, or by the fact that we are one unit in a large assembly. All this is even more true in the case of the child. *He is very open to suggestion*, and through his instinct of *imitation* tries to put himself as much as possible in unison with what is about him. So the lightest wish of a loved teacher of strong, winning personality is law; the wish need not even be expressed, for the child will anticipate it. The same is true of the influence of surroundings. What does a child learn from a school which is cold, uncomfortable, uncared for? from teachers who are unpunctual, irregular, and casual in their devotions? Whether we realise it or not, the child is constantly learning directly or indirectly, and it is very difficult to undo the evil effect of such suggestions repeated Sunday after Sunday.

INTERESTS

We see, therefore, that imitation is one of the strongest characteristics of children. From an examination of their characteristics as a whole,¹ we discover what are the

¹ See previous chapter.

interests of children at different ages. We find that in the first seven years the interests are chiefly *practical*—that is, the children like doing things more than anything else. In the next seven years the interests are rather connected with *knowing* things. The child begins to realise the wonder and vastness of the world, and is anxious to learn as much about it as possible. In the third seven years the interests change again; they are now chiefly concerned with the *feelings*, the *emotions*, and the lad and girl of the Bible-Class age are easily stirred and moved. Here, then, the teacher has a great guide. All through the Sunday School our watchword must be to attract—compulsion is practically impossible, and is, in any case, undesirable—and we cannot make our Sunday Schools more attractive than by bearing in mind the interests of our pupils and teaching accordingly. Hence the justification of kindergarten methods for the infants, and of the graded school with a course of lessons suitable for each year of school life. It is perhaps well to clear up a possible misapprehension. It is not desirable that the Sunday School should be a place where children do merely what they like, how they like, and when they like; nor do we view with anything but despair the teacher who wastes the golden hour in reading a story to the class merely because “they find it so interesting.” On the contrary, we would stand for a thoroughly well-organised Sunday School, where definite Church teaching is given every time the School meets. But the only way to ensure that the children shall learn and profit by the instruction is to *base the material and method on the interests exhibited at the different stages of child life.*

ATTENTION, DEPENDING ON (A) INTEREST

If a child is interested in anything he will attend to it, and attention is the next factor which must be considered. It is well to recognise clearly that the only sort of attention worth having from the class is concentrated attention, not a vague attention which is distracted by noises in the next class, by the contents of a boy's pocket, or by the uncomfortable conditions under which the class is working. There is, in addition to the centre of attention, the margin also, which is receiving impressions from the surroundings, and is helpful

in the total effect of the school work when these surroundings are all good—a tidy room, beautiful flowers and pictures, reverent voices, quiet and calm work. It very often happens that the teacher's lesson does not occupy the centre of the attention of the class at all, and this is due to two main reasons : (1) the discipline of the class is bad, so that the thing most interesting to the scholars is the devising of fresh and novel means of annoying the teacher ; or (2), while the discipline is too good to allow this state of affairs, yet the lesson is so dull, so uninteresting, so unsuited to the age of the scholars, that, though their bodies are in an attentive attitude, they themselves are not really attending at all ; they sit with lustreless eye, their thoughts far from the school and the lesson. Discipline will be considered in a later chapter, and also the various means of helping to keep a lesson interesting—the use of all kinds of apparatus, proper grading of lessons, the enthusiasm of the teacher, &c.—but we must emphasise again here that the child cannot learn unless he attends. *The attention given by little children depends upon interest entirely*, (the best illustration of this consists in watching what a baby attends to from time to time during a whole day), and this interest is called forth by anything which appeals to infant characteristics. Hence we see once more how necessary it is to base our methods with infants on a knowledge of these characteristics, for then we shall inevitably get interest and consequent attention.

(B) WILL

This kind of attention, which has its root in interest, should be made use of throughout the school ; but there is another kind which can also be used after the kindergarten grade—namely, *that depending upon the will*. This is the sort of attention which we force ourselves to give to a subject which is at first dry and uninteresting in itself. It is one of the most important parts of a child's total education to strengthen and build up his will, but this has been responsible for much bad teaching in the past. Children have been set to do tasks not because they were useful, but because they were distasteful, and so the doing of them was supposed to strengthen the children's will. This idea became connected with the learn-

ing of things by heart, and so the old education very largely consisted in mere "parrot learning" and repetition to the teacher. We shall come to this point again later.

In the Sunday School we have no means of enforcing unpleasant tasks. We may bribe through marks and prizes, but these are now disappearing from the Sunday School and being replaced by better methods and higher ideals. Also we do not now consider that "the will" is something separate from the rest of the mind, and therefore it cannot be trained by means of special exercises; and even if it could, it is doubtful whether the Sunday School can afford to run risks of rendering itself obnoxious through insisting on uncongenial tasks. Attention we must get, and it is right in the middle and senior school to expect the scholars to use their wills in giving us "willed" attention. But we must not expect to get this sort of attention even from a Bible Class throughout a lesson and Sunday after Sunday. We may ourselves determine to read a big and very dry book, but we shall never get to the end unless little by little the book acquires interest. The same is true in the case of the class; the work that is being done should be such as to call out their best efforts, should be suitable to their grade, and should be taught only after careful preparation by the teacher. Then, (provided the "tone" of the school is good), there will be no doubt of the class attending; and this attention will be of the best kind, for it does not depend upon amusement or entertainment, but upon the consciousness of doing something worth doing, and interesting because it is in line with the characteristics of the period.

ILLEGITIMATE INTEREST

Though interest and attention are together so important in the consideration of how a child learns, *we must beware of getting them through means which do not help but rather hinder the work as a whole.* A wealth of illustrations or an undue attention to picturesque details may indeed produce considerable attention, but we often find that it defeats its own object, for when the really important part of the lesson arrives the children are jaded and bored; they may remember afterwards the illustrations, but the central truths receive

little attention and are soon forgotten. A teacher was addressing a large children's service on "The Animal Kingdom," and attempting the impossible task of interesting about four hundred children whose ages ranged from three to fifteen. He knew that discipline was usually absent, and that there was little or no attention, so he thought of a plan to arouse interest at the very beginning of his address. He showed the children a wooden box, and with an air of deep mystery referred to what was inside it. When at last all were eagerly watching to see the contents of the box, he opened it and drew out a large, fat, wriggling worm! Peals of laughter from the children, and a total destruction of "atmosphere" for that and many succeeding Sundays. We must indeed beware of illegitimate interest.

The next stage is one of "fixing." We must not leave our children with confused impressions, pleasant though they may be, but must give them definite things to learn, which shall sum up and crystallise all we have been teaching. All through this book constant reference will be made to *what* the children ought to learn, and there is usually no difficulty in getting Sunday School teachers to realise the importance of this. The trouble lies rather in the method used and the particular material set to be learnt at each stage. Here, more than anywhere else, the Sunday School is suffering from bad traditions, and is breaking from them only too slowly.

MEMORY

The fact that the child's memory is so good during the school age, and especially in the middle school period, (nine to twelve), has proved a snare. It is quite true that this should be largely a period of storage, for the effort to learn by heart is less distasteful now than it will ever be again. But¹ this has led too often to the children being set to learn collects, hymns, isolated texts, and the Catechism long before they were able to understand these and with no preparatory explanation. The result is that the child learns the words easily enough, (he would learn almost as easily were he set the same amount of Chinese), but there are *no ideas behind the words*, and the mind thus becomes stored with dead

¹ Compare page 25.

material. The child who after learning the Fourth Commandment said that in six days the Lord made heaven and earth, the sea, and "all the tinimies," affords a good example of the danger of learning by heart words which are not understood.

"To know by rote is not to know," as Montaigne said with justice. The net result in the great majority of cases is that the children dislike the whole process, and many a boy and girl have been lost to the School and Church at the dangerous age of early adolescence through a gradual accumulation of such impressions. This dreary learning by heart of quite unintelligible things is often defended by teachers who quote their own experience. They say that they learnt things at their mother's knee which they did not understand at the time, but which have since revealed their meaning and have become a very real treasure. This, unfortunately, cannot be applied to the general case; these teachers are not Christians because of what they thus learnt, but, on the contrary, they remember and appreciate what they learnt because they are Christians. It is their own spiritual life which recalls and revivifies memories that in themselves are bound to be more sacred than those of the Sunday School.

The first great principle is, then, that *ideas should precede the words which express them*. This can be carried out in every lesson. With a course of lessons on the Catechism, each can be made to lead up to a phrase or clause, so that when it comes to be learnt it will be thoroughly understood. In biographical and other lessons on the Old and New Testaments, the truth or doctrine underlying the story may be summed up in a text, in the verse of a hymn, or in a collect. If the teacher knows exactly what the class will be expected to memorise in connection with a lesson, he can lead up to it and introduce it incidentally all through the lesson, so that when the child comes to learn it he finds that he almost knows it already. It is in this way that adults learn things by heart. If we like a certain poem or song, we often read or sing it, and by-and-by we discover that we know it, although we have made no conscious effort to learn it. It is clear, then, that memory work in connection with a lesson should come after the lesson, and not before it.

All teachers ought seriously to ask themselves whether the

learning of isolated texts and isolated collects is of any real value.

Yet we must not carry this principle too far, otherwise the child would not learn the Creed, the Lord's Prayer, and the Ten Commandments until comparatively late, whereas we believe he should know these by the time he is nine or ten years old. But *the method of learning is all-important*. In a good school he will learn them without any effort simply through hearing them said or sung, and this is the best way. He will make mistakes at first, but simple explanations by the teacher will correct these, and the whole process is a pleasurable, not a painful, one. The Lord's Prayer conveys some meaning to almost the youngest child, though it is not till later that he can grasp its full significance. The same argument applies to the teaching of simple hymns. There may be conceptions in them beyond the grasp of the pupils. For example, a little girl who had been taught the hymn, "Christ who once amongst us as a Child did dwell," was afterwards found crying. When her mother asked her the reason, she said, "I don't want to be a little lamb and eat grass." We must try to find time to explain these difficulties, (*e.g.* in the superintendent's talk); and in any case the singing of the hymns brings pure delight, while there is always the hope that some day—perhaps at a time of special need—the deeper meaning of some very familiar line or verse may flash upon "the inward eye," and prove thereafter a source of comfort and strength.

As our pupils grow older we should more and more train them to think for themselves. It is in this way that they will best learn. But they need careful guidance, and here the wise teacher will see his opportunity. No lesson should consist entirely of narrative by the teacher, and in the succeeding grades there should be an increase of discussion and free interchange of opinion between teacher and class. The lad of the Senior school and Bible Class is not disposed to accept things merely because the teacher says them; our plan should be to lead the scholar *to convince himself of the truth of what we wish him to believe*. All through the school course it needs to be borne in mind that the child truly learns, and is truly trained, not so much by what we say and do, as by what he himself thinks and does.

IDEALS

The final result of our work will be largely measured by the ideals of the children when they have passed through the whole school. A man's life is governed by his ideals. These may be noble or ignoble ; they may determine one life devoted to the highest service of God and man, and another devoted to the most depraved viciousness. Whatever they are, they will decide a man's conduct and character. Here, then, is a great weapon ready to the hand of the teacher. How are we to create in our scholars the noblest and highest ideals ? When we come to examine the means by which an ideal is raised up, we find that it usually *depends very largely upon the feelings or emotions*. It is because the boy of fourteen is so carried away by the glamour and beauty of the old stories of chivalry, that he himself wishes to be a knight and ride forth to the relief of the suffering. This becomes his ideal, and it at once bears fruit in action, not, indeed, in the sort of action performed by his heroes, (much as he would like to do these), but in little kindnesses and chivalrous bearing towards the weak. Carefully nurtured, such an ideal will never lose its force ; it will be gradually merged into a higher one and make the true Christian gentleman.

The basis of this ideal lies in the emotions, but when we look deeper we see that the emotions are stirred through the lad's *imagination*. Thus we reach another great factor in the education of the child. The previous chapter has already emphasised its importance ; we wish here merely to urge teachers to keep it always before them. Imagination is natural to the child ; it is our duty to see that we supply the proper food for it. We shall then be aiding him to resist imaginations of evil, and also inspiring him to make efforts towards attaining his highest possibilities.

We have tried to show some of the means which the school must use if the child is to learn in the most effective way. There is so much danger of our thinking our work has been well done when we get the children to answer mechanically to certain questions or to repeat by rote certain sentences. In a school of our acquaintance the children had been taught a series of sentences beginning, " Religion is a bond. . . ."

A bright, intelligent boy of eleven wrote in perfect good faith in his Expression Book during the following week, "Religion is a pond. . . ." Again, we were once hearing a catechising in church. To a question by the catechist came an answer most readily and fluently given, but its effect was spoilt when the catechist said, "Ah! you have given me the answer to Question 2. I am asking you Question 3." *Intelligent learning must be our aim*—learning which shall give both knowledge and ideals, and so go to build up those characters which the Church and the world both need so much.

CHAPTER IV

HOW TO PREPARE A LESSON

FIRST let us consider *the importance of preparation*. I take it, no barrister who is worthy of his profession would appear in court to defend a case without very carefully considering it in private, and sparing no pains to get every detail perfect, so that he may put it as clearly as possible before the jury, that they may readily understand the points he wishes to put forward. Teachers hold a brief for God, and since the value of one soul exceeds the value of all worldly things, we must see to it that we study our brief, our lesson, as carefully as possible. Moral and spiritual results never come without work. You remember those words of warning uttered by our blessed Lord when He said, Whoso putteth a stumbling-block in the way of one of these My little ones, it were better for him that a millstone were hanged about his neck and he were cast into the sea. Therefore, when a Sunday School teacher stands before his class on a Sunday, ill-prepared, with a lesson not considered, a lesson which does not get the interest and attention of the children, which rather repels than attracts, is he not putting a stumbling-block in the way of Christ's little ones?

No trained teacher would think of giving a lesson without careful preparation, for he knows its importance and value, how essential it is for a successful lesson. If this is the case with the skilled teacher, how much more is preparation necessary for the untrained amateur. Mr. Marion Lawrence, a most stimulating American lecturer on Sunday Schools, reminds us that the time spent at the grindstone sharpening your axe is not wasted if you are going to chop wood; and the time spent preparing your lesson, so far from being wasted, means freshness and power in your teaching. The most valuable lessons are generally the result of the most

careful thought. Nothing can take the place of the individual effort of the individual teacher. The first great secret of success in our work is preparation, the second secret is preparation, and the third secret is preparation.

TWO KINDS OF PREPARATION

First, there is what we might call a general preparation. *The teacher must prepare himself for his work.* A great bishop once said to a curate, who was asking for advice about his work, "Some men prepare their sermons; some men prepare themselves." The teacher must prepare himself for his work. And surely there is need for this, especially since we are interpreters for Christ. We must study the life of our blessed Lord, His words and His works.

Do not we as teachers need to prepare for our work by prayer, saying with the Psalmist, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Again, nothing helps us so much as prayer for individual scholars. Have you ever tried praying for the troublesome boy or the careless, indifferent girl? Try it, and see the result! Wonderful are the answers to a teacher's prayers. If you were to shake an apple-tree, you might soon collect a basket of apples; but such apples do not keep. If you want them to keep, you must gather them one by one carefully. And if you want your lesson to sink into each heart, you must pray for the individual. Therefore pray constantly and regularly for the members of your class.

Another great means of preparation is to come frequently into the very presence of Christ Himself in the Holy Communion. I presume that every teacher is a regular communicant, and that at our Communions we do bring our scholars and their needs into the very presence of Christ.

Then there is a general knowledge of God's Word wanted. We must have a knowledge and grip of the Scriptures as a whole. We must know something about the Prayer Book, its history and teaching. We must know the history of the Church, and especially the history of our own branch of the Holy Catholic Church. This means general study. Do you say you have no time? You must try and make it. You

will always find it is the busy people who can make time. "Take heed to thyself and the teaching."

In addition to all this, you must *study your individual scholars*. Get to know about them in the week, about their parents, their homes, and find out what they are doing at day school or at their work. Find out whether their week-day surroundings hinder or help your work. Consider each scholar one by one. Find out something about his occupation in the evening, what his hobbies are, what books he reads, who his companions are. You can find out so much if you know what other boys think about him. You must get hold of your scholars, get in real touch with them, before you can teach them. You must be interested in what they are interested in if you wish to win them. No amount of lesson study will compensate for lack of this study of your scholars.

He who cannot find time to study his scholars individually in the week will not know the best way to teach them intelligently on the Sunday. Your most fruitful moments with your class are generally those which you devote to them one by one. Have you ever tried giving an hour or two to each individual, or inviting them, either singly or in groups, to your house for recreation and friendly talk? This personal touch is most effective and produces wonderful results.

PREPARATION OF THE LESSON

I. *Begin in Time.*—Commence your preparation early in the week. Realise that there is something to be done, and that Saturday night is not time enough for the best work. The successful lesson cannot be produced in a hurry; it requires ample time for much thought and meditation. Try and give a little time every day to the study of your lesson. "When you begin early, you are wearing your Sunday School spectacles all the week, and see things from the standpoint of your lesson."¹

First of all, read the appointed passage in the Bible. You might do that on the Monday, and then read it through again the following days. You cannot know the actual text too well, and a daily study of the passage itself will enable you to

¹ *How to Conduct a Sunday School*, by Marion Lawrence.

saturate yourself with it and to grasp its meaning. If you are to be an interpreter, you must try to find out its meaning. Intelligent attention to the details of the passage will save you from many mistakes. Teachers are sometimes so inaccurate owing to want of careful study. I may give you an instance or two. A teacher told his class, "St. Paul was a countryman, for we read that he was brought up at the foot of Mount Gamaliel." Another informed his class that when our Lord performed the miracle at Cana of Galilee, He told the servants to go and turn on the tap and fill up the water-pots!

Moreover, you must find out just what the passage really means. The questions I suggest that you should ask yourselves are such as these: Do I understand the meaning of each word as used by the writer? Do I understand the meaning of the whole sentence? What does it mean to me? Do I perceive the connection of thought between the various sentences? Do I grasp the meaning of the whole paragraph? Do I understand the drift of the whole passage as well as I understand an ordinary newspaper paragraph?

2. *Collect the Matter for your Lesson all day and every day.*—Be always on the look-out for some means of making your lesson real. Just try to see how you can use every-day things in your lesson. Look out for your illustrations as you walk down the street. The more homely an illustration, the more telling it will be. Remember how our Lord used such things. He observed the shepherd separating his sheep from the goats, the children playing, the man sowing the seed, the hen with her chickens; and with such common illustrations He made the Words of Life live.

3. *Lay in a good stock of reserve Knowledge.*—Prepare copiously and thoroughly. You can never teach all you know, and to teach a little well you ought to know a great deal. A thorough grasp of the lesson makes a teacher resourceful and gives him confidence; he is not in constant fear of the sharp boy who has a way of asking awkward, searching questions. Always have at least one illustration in reserve, so that you never have to go on talking just to fill up the time.

If these suggestions are carried out, we shall have a clear idea of what the passage means, and of what the subject-matter of the lesson is. But that is not enough. We must

consider how we can make the subject-matter fit our class. We must consider the knowledge and capacity of its members. The children's minds are never blank; they all know something already. To tell a child what he knows already is very dull work. The child is not made for your lesson, but the lesson must be made for the child. The late Bishop of Lincoln used to say that teaching was like a game of dominoes. It is no good for you to have a hand full of sixes if your opponent plays a one, for you could not go on; and it is no use for the teacher to be packed full of knowledge of his lesson unless he understands the point of ignorance of his scholars, for the point of contact is missing and he cannot go on.

A store of information is not a lesson, and the question is how to select it, how to adjust it to the individual need of the scholar. If you had a roll of cloth, you would not say, "There is a jacket." It has to be cut and shaped and fitted first. When you have your stock of material, you have to make it fit the class. And remember, you have not much time—only half-an-hour. Of course, half-an-hour is a long time for an unprepared teacher, but it is all too short for the teacher who has thoroughly prepared his lesson.

Suppose, for instance, that there are three applications in the selected passage. You cannot teach them all, and so you ask yourself, What will suit my children? What knowledge am I going to get from myself into them? What have I time to teach thoroughly? How will it fit the individual child? Will it hit the mark? Will it attain its purpose?

Go over the lesson in your own mind, thinking of your scholars' knowledge and needs.

4. *Always determine the Aim and Purpose of the Lesson you are going to give.*—What is the cardinal truth in the passage? What is the meaning of the lesson I want to drive home to-day? It must be something definite and clear. I used to hear many young teachers give religious lessons, and the application was always the same in every case. No matter whether they were talking of Moses, or David, or the Feeding of the Five Thousand, the application was always "Faith." It is true there may be several applications in a lesson, but pick out the most important one and concentrate on that.

In the parable of the Prodigal Son, you would ask yourself what you want the children to realise from it. You might bring in the evil of jealousy on the part of the elder brother, but the application I should use would be the infinite love and compassion of God.

5. *Arrange the Parts and Order of every Lesson.*—We must have the subject of our lesson arranged in order and under proper headings. The farmer who knows his work always is careful to prepare the soil before sowing his seed. The farmer who sows his seed among weeds, and does not take care that the soil is prepared, deserves to fail. The wise farmer spends weeks and weeks getting the soil ready; when it is ready he sows his seed, and just the right kind of seed. He does not sow oats if he needs wheat! Having sown the seed, he does not leave it, but he harrows the seed in, covers it up, and protects it.

A lesson must have three parts:—

Preparation, or Introduction.

Presentation of New Facts or Ideas.

Application.

Most educationists would have several other divisions, but, at any rate, always have these three.

HOW TO PREPARE THE INTRODUCTION

A good introduction aims at securing the attention, arousing the interest, and stimulating the curiosity of the children. If you introduce the lesson rightly, you rouse them to a sense of expectancy. You can do this sometimes by means of questions, sometimes by showing an object or a picture, and sometimes an anecdote. But whatever the introduction is, it must be a real introduction—that is, it must lead the way to the lesson. It must not be too long, lest it leave no time for the other steps in the lesson. A lay preacher had been speaking for nearly half-an-hour and had not arrived at his subject, when one of his hearers exclaimed, “Brother, give us meat, give us meat.” Whereupon he replied, “Let me do the carving first.” If you are too long with the carving you never get to the real meat.

PRESENTATION OF NEW FACTS OR IDEAS

This must be done in the right order. Begin at the right end. There are some perverted people who begin dinner with pudding; and, just in the same way, some teachers begin the lesson at the wrong end. What is the right end? Start with the familiar, and go *from the familiar to the unfamiliar*. The familiar is interesting. If you start with something boys and girls have at home, they will get interested at once. Start at the right end; start with the known, and go from the known to the unknown. If I were giving a lesson on the Parable of the Ten Virgins, I should first of all start by having a little talk about a wedding and various customs about weddings at home. That is the familiar, that is the known. Then you go on to the unfamiliar, by talking about Eastern wedding customs to-day; then you go back to Eastern wedding customs in the time of our Lord.

Again, go *from the concrete to the abstract*. Abstract things do not mean much to children. Think how you can make the abstract truth concrete, real, and living. We can best teach that "God is Love" by showing examples and illustrations of God's love, as our Lord did in the parable of the Prodigal Son.

Then study the natural divisions of your subject if you would have a properly balanced lesson. How often the teacher tells his class to open their Bibles at a certain chapter. One child reads a verse, the teacher says, "Yes, yes," and then he tells the next scholar to read the next verse, and they go on all round the class, stopping at every verse. In this way the meaning of the passage is often obscured and sometimes lost. Stop at the right places. Make up your mind where you are going to let the children stop. Stop at every perfect picture. Say to yourself, "What shall I stop to explain? I cannot explain the whole. What shall I omit? Will this explanation clear up the difficulty? Will it enable the main story of the passage to be understood and grasped by the children? What illustrations do I want? What will illustrate and throw light on the lesson? When do I want them? When am I going to show this illustration? At what point in the lesson? Where shall I want this map or

that diagram? How shall I use my blackboard?" These things must not be left to chance, but thought out during the preparation of the lesson.

Again, the teacher in preparing the lesson must try to see the incidents himself, for every real teacher is a seer, using the word with the meaning given to it in the Old Testament. You must see the event yourself vividly and clearly. Picture out the scene for yourself. As you take the material from the Bible, or the Catechism, or the Prayer Book, make it live, make it real, make the characters speak. Let the children hear them speaking, and then they will be interested and attentive.

Ask yourself the following questions on your lesson: Where? When? What? Why?

THE APPLICATION

First of all the application must be simple, not something far-fetched and abstruse. Then it must be direct, not ambiguous. It must be pointed, it must pierce the child, not a blunt application that won't penetrate. Then it must be personal, suited to the capacity and needs of the particular class. You are not aiming at the abstract child or at grown-up people. It must be easily remembered.

What plan will you adopt, then, in preparing a lesson? On Monday I should have read the passage through, and I should be writing on Tuesday full notes as to what is in the passage, turning it over in my mind as I went to business. Later on in the week I should reduce my full notes to mere outlines, so that they suggest the main points. By Saturday night they should be reduced to three headings—*Introduction*, *Presentation*, and *Application*. When Sunday comes I am able to go to my class without any notes at all.

Never go before a class with a page of notes. I have seen teachers who try to teach with their lesson notes before them all the time. They sit with their eyes glued to the paper, and, of course, the children are inattentive and unruly. You do not want any notes when you are teaching, if your preparation has been adequate and thorough. It has been said that the A B C of teaching is All Books Closed.¹

¹ *Sunday School Teacher-Training*, by H. M. Hamill.

CHAPTER V

THE GIVING OF A LESSON

WE have discussed already the way in which a lesson should be prepared. The subject must be carefully selected and adapted to our particular class, and arranged under suitable and suggestive headings. The methods to be adopted must be carefully thought out and illustrations all prepared. Now we come to the actual giving of the lesson.

There are certain preliminary points to be borne in mind which help towards success.

1. *The Arrangement of the Class and the Position of the Teacher.*—Arrange the class so that they *all* can easily be seen by the teacher. Put them, perhaps, on the three sides of a square, or two sides of a triangle, in this position :—



These marks, “ — —,” represent the end scholars.

Do not have the children too close together ; give them plenty of room, if you can, and see they are fairly comfortable. You yourself would not be very attentive if you were in discomfort. See there is no draught, or a glare of light in their eyes, or that they are not in semi-darkness. Why should not the girls take their hats off in Sunday School ? They take up a good deal of room, and block the view, and do not tend to the success of the lesson. Is it necessary for Sunday School teachers to sit down to teach ? Only those who are accustomed to stand up when teaching know how much is gained in power by standing. It may not always be possible for the teacher to stand ; but when the children are seated in rows, one behind the other, or when each class has a separate

classroom, then I would urge most strongly the Sunday School teacher to adopt the same attitude as the day-school teacher, and stand up to his work.

2. *The Use of the Voice.*—Try and have an interesting and modulated voice, not too loud. Vary your tone a little. Put some little light and shade into your voice. To listen to some people for half-an-hour is a very depressing experience.

3. *The Manner of the Teacher.*—The teacher who comes into the room in a very grand manner, as though he were saying to the children, "It is a very great favour to you that I am here," will never be successful as a teacher. If he seems tired and bored and listless, he will make a weary, dull, listless class. The teacher needs to be bright, and to have an attractive manner, and to show that he is interested in his work and earnest about it. Teaching is contact of mind with mind, and only the live, vigorous mind of the teacher can produce living results on the pupil. Some of you may have seen a live electric wire. Put a little piece of metal near ; it will give off a spark at once. Put the same metal near a dead wire, and there will be no response, no spark. We must be living teachers, full of enthusiasm and interest in our work, and then we shall find that we get enthusiasm in our children.

4. To give a *good lesson requires all the powers of the teacher*, everything that makes up personality—hand, eye, gesture, as well as voice. Do not depend on your voice entirely. Your gesture, your eye, your look, every part of you, must be busy if you are going to give a successful lesson. A good lesson likewise appeals to every part of the child, brings into play his various powers, not merely hearing, but seeing and feeling. It appeals to his intellect, to his emotions, to his will. Every power of the teacher should be called into play, and every power, as far as possible, of the child.

5. No lesson is a success unless it secures the attention of *all* the scholars. It is the teacher's duty to win and to hold the attention of the children by the attractiveness of his subject as well as by his method of presenting it. Inattention is largely the fault of the teacher. Anybody can sell boots or hats to those who come to a shop and really want to buy, but it takes an experienced shopman to sell to those numerous people who just stroll into a shop to look round

and not to buy. Anybody can teach a child who comes anxious to attend and anxious to learn, but we do not get so many of those in our ordinary Sunday School class. We want to get the attention of those restless, alert, active children, whose minds will wander in all directions, and who will only give their attention if we make the lesson sufficiently attractive. Now the question comes, How can we attract and hold their attention? That is an important problem. The very presence and personality of some teachers seem to attract the scholars' attention, just as a magnet will attract iron filings. But we are not all so endowed. Therefore the first thing for us to remember is that, in the case of little children especially, attention depends upon interest.¹ If you can once secure the eager interest of your class, you will secure their attention. Let us take the question one stage further, and ask, On what does interest depend? If attention depends upon interest, we want to know on what interest depends. Not merely on novelty, though new things as a rule are interesting, but not always. Strange things do not always interest us. There should be some similarity between the new idea and ideas already familiar to the children. Thus we want to put the new idea into an old setting, or the old idea in a new setting, and this produces interest. We start with the known and go to the unknown, from the familiar to the unfamiliar. Right methods, therefore, will produce interest.

Curiosity is the parent of interest. What the appetite is to the body, curiosity is to the mind, and whatever arouses curiosity will attract attention.

Take care to secure variety in your method. Do not let your method be always on one uniform pattern like the houses built in rows in some dull street, but try and secure some variety in your method. How to do this is the subject of a later chapter.

Give the children a real share in the lesson. Give them opportunities for self-expression. Instruct them through questions and answers. Use maps. Sometimes let them read; sometimes write something down. Do not do all the work yourself. If they are anxious to read and speak, let them do so under your direction.

¹ See chapter iii.

Make the lesson enjoyable. Dullness is absolutely fatal to effective teaching.

Shut out distractions as much as possible. If the next teacher to you is a noisy teacher, give him a quiet word about it. Do not shout against him; do not all be shouting together.

Have a few devices at your command to arrest attention. Pause for a moment or two, or give some unexpected question. If you notice that a boy is not looking, you can say to him, "What did I say? What was the last word?" Or you might adopt a complete change of tone. Drop your voice and whisper, or raise it just a little. Remember that your eye must be alert the whole time. At the least sign of inattention you should change your plan. You might say to them, "Look at this! What is this?" drawing an imaginary figure in the air on an invisible blackboard.

THE LESSON ITSELF

There are the three stages :—

- (a) Introduction or Preparation—getting the soil ready.
- (b) The Presentation—sowing the seed.
- (c) The Application—harrowing in the seed.

(a) *Introduction*, or preparing the child's mind for the lesson.—In teaching, as in other things, the old proverb is true, "Well begun is half done." Make a good start. Get attention by starting at some point of contact between the teacher and the scholar. Start with something with which the child is familiar in daily life, and which, therefore, will interest him. You must come down to the level of the child, and the child's experience, and the child's thoughts. The child has his own peculiar way of seeing, thinking, and feeling, and these ways are not the ways of grown-up men and women. Appeal to these, and response will be speedy and certain. This was the way our blessed Lord taught. He was always able to sustain the interest of his hearers, whether scribes or Pharisees or the common people. They attended to His teaching and understood His lesson. He always found a point of contact with them, and made that His starting-point. -

He commenced His lessons, if you think of it, with what was familiar to His hearers. He talked of the houses in which they dwelt—so dimly lighted that when a coin was lost a candle was needed to discover it—their every-day garments, their cloaks, their coats. He referred to the work of the women grinding corn and leavening their bread. The work of the men served again and again as His point of contact. Notice how He refers to the fishermen casting their nets, the husbandman in his vineyard, the labourer in the marketplace, the busy trader seeking goodly pearls. He had intimate acquaintance with the habits and the daily lives of His scholars, and so “they heard Him gladly.” He started His lessons on the level of their experience, and thus secured the ear of the people. You teachers in the same way must use your knowledge of child nature and child life to enable you to find a real point of contact. What this point of contact will be depends both on the character and the particular circumstances of the children, as well as on the lesson we are introducing. Having got the point of contact, having aroused their interest, having secured their attention, go right ahead. Do not stop, do not beat about the bush, do not mystify the children. A teacher about to give a lesson on coffee said to the children, “Now, what did you have for your breakfast?” Bread, bacon, tea, and all manner of things were mentioned, but not coffee. At last the teacher had to tell them that he meant coffee, and so his question had not helped at all. Such a roundabout introduction is useless, degenerating into a kind of guessing or missing-word competition. Do not do that, but go straight ahead with some simple, pointed question on what the children already know of the subject. They will be quite keen to tell any facts already known to them. When you have obtained these facts, classify them, and by questions call to their mind other ideas on the same subject. When you have classified these ideas, use them as pegs to hang on what is coming. Thus by means of your introduction you get a natural and proper foundation for your lesson.

(b) *The Presentation*.—The new facts, or the real subject-matter of the lesson, must now be put before the class. How? In logical order and in an interesting manner. They must be stated as clearly and as lucidly as possible.

There are two ways of doing this :—

First, by making the children observe something. It may be a verse in the Bible, an object, a picture, a map. Make them observe first. Tell them what to look at, and then question them to see if they have seen it ; for although it is before their eyes, they do not necessarily see it. Then make them use their thinking powers on what they have seen. Asking them questions will make them think. Help them to form some opinion and draw some inference from what they have seen. A few logical questions will let you know what they are thinking and what they have thought. That is one way.

The other way is to simply tell them the new facts. Which-ever method we adopt—sometimes the one and sometimes the other, or often both methods—we must make sure that these new facts are linked on to the old ones. The new ideas must be associated with what the children already know. The meaning and bearing of the new facts must be illustrated from their previous experience and knowledge, and then connected with preceding lessons. The association or linking together of ideas is best accomplished by means of comparison and contrast. The new fact or idea can be compared with some fact or idea with which the children are familiar ; the fresh passage of Holy Scripture can be contrasted with one already known, and so, by means of questions and answers, the new lesson will be woven into the fabric of their minds and will be remembered. Isolated facts are seldom remembered, but link them together to form a connected chain, and then, when one is recalled to the mind, the others associated with it are instantly remembered.

Any explanations we may have to give must be simple, easily grasped, and thorough. Do not give too many. Children often get a general working idea of a passage without being able to express the meaning of every word in it. With young children it is quite enough to get a good general working knowledge ; but if you must explain, do it simply. Do not explain, for instance, that a net is “ a piece of reticulated mesh-work.” That does not help very much.

At this stage of the lesson we come to the need of *picturing out*—making vivid and real the scene, the incident, or the character. This power of description is well worth striving after. It adds immensely not only to the interest of your

lesson, but to its effectiveness, and you must cultivate it. What does it depend upon? Vivid description depends on the imaginative powers of the teacher. It depends upon his thorough grasp of and clear ideas as to what he wishes to describe. If you do not know what you want to describe, you cannot describe it clearly. Here are one or two suggestions to help you to acquire this wonderful instrument in the teacher's hands.

1. Put yourself in the place of the chief character in the passage, and then of the other characters in turn, and try to imagine what their thoughts were, what their experiences had been, and why they acted as they did. Try to put yourself in their place; imagine yourself living in their day; try and call to mind the character of the land, the scenery, the climate, the conditions under which the events of the lesson happened.

2. Keep the main point of the picture which you want to present clearly in your mind. Do not put in too many figures. Do not overload it with too many details. You cannot have a vivid picture without details, but have no more than are necessary to make the scene vivid, realistic. "Keep to the main road" is a safe rule for teaching. Do not be tempted to wander off into alluring by-paths. You may never get back to the chief point in the picture.

3. Use simple, homely words; use Anglo-Saxon words, not high-flown, sonorous Greek or Latin words. Words of one syllable are often very expressive.

4. Don't go too fast. Give the children time enough to enter into and grasp the details. In the words of the hymn we know so well:—

"Tell me the story simply as to a little child; . . .
Tell me the story slowly that I may take it in."

Tell it simply; tell it slowly.

5. Let your manner and attitude in describing show your own interest in the story. Speak clearly. Do not mumble; do not drawl out your words in a lifeless, listless way.

In this picturing out our blessed Lord is once more our great example. He was a wonderful teacher, and His teaching was nearly always pictorial. His words abound with vivid pictures. The Sermon on the Mount is full of pictures.

No one will forget the picture of the two builders—the one who built upon the sand, and the other who built upon the rock. Everywhere in the Gospel we find our Lord's love of this illustrative teaching.

(c) *The Application*.—The first two steps having been dealt with, the children will begin to see some general principle running through the lesson. Some general idea will gradually be brought to their minds by our presentation. They will see it for themselves. Get them to say what it is. Don't tell them. Get them to tell it in their own words. Do this by skilful questions. Then, by more questions and suggestions, get them to apply this general principle to their own particular case, to their own daily life and conduct. Don't you point the moral; let them find it and apply it. You lose so much in doing it yourself. Let the children do it. But don't imagine that you must leave the moral out. There must be the application, and if they cannot find it themselves, you must show it to them. It is far better, however, to draw the moral, the personal application, from the children and have it stated in their own simple words. This step in the lesson is most important. Indeed, the whole aim of the lesson is to get its application so embedded in the children's minds as to afford guidance and help to them in their daily lives. If you have not done this you have not succeeded. You may have taught facts, but it is the bearing of those facts on life that you must drive home. In order that the whole point may be remembered, it is well to try and embody the application in some portion of our Church Catechism, or, it may be, in a verse from the Bible, or from some hymn. Have this committed to memory, and ask the children to reproduce it on the following Sunday. It may be with advantage written down on your little blackboard and copied by the children in their note-books. Children over ten should have note-books, and enter in them some of the main points of the lesson. They should be encouraged to write an analysis of the lesson at home, to draw maps, diagrams, &c., to look up certain illustrative passages, and to memorise some particular verse or portion of the Catechism. Such expression work tends to deepen the impression of the lesson, and may help to secure the interest and co-operation of parents in the work of the Sunday School. If the School has

a morning and an afternoon session, the expression work may well be done during the session following the lesson. The London Diocesan School Manuals provide one lesson for each Sunday in the year, so that if the School meets twice on a Sunday, the teacher is left free to devote one period to recapitulation and expression work.

CHAPTER VI

HOW TO MANAGE A CLASS

THE management of a class is a subject that concerns every teacher. If order is Heaven's first law, it is certainly one of the first essentials of success in teaching. The management of a class and the problem how to keep order is, I suppose, one of the perpetual worries of many an earnest Sunday School teacher. Let us realise that it is a difficulty before we start. It is as well to recognise at the very beginning that most children do need managing and to be properly handled if we wish to have them under control. This very need ought to be a source of joy and a stimulus to every earnest teacher. Anybody could drive a poor, broken-down, spiritless horse that will jog along comfortably in a governess-cart or a milk-cart, but to drive a high-spirited thoroughbred needs training, a firm hand, and skilled touch. But what a pleasure to drive such an animal and to have it under complete control ! Just so it is with our class. Anybody can manage children who are as good as gold. When all sit so still and quiet (if they ever do !), anybody can teach them ; but with the ordinary class, where you get some fiery, spirited, active, vigorous boys, they want some managing.

THE IMPORTANCE OF DISCIPLINE

Disorder renders all our work ineffective. No matter how well we prepare our lesson, or how much trouble we take, unless we have good order it will all go for nothing. It is the first indispensable condition for all true education. In some Sunday Schools the question of discipline is reckoned to be one of no importance, as though slackness, disorder, and noise ought to be the normal state of things. The superintendent says, " Treat the children very kindly ; don't be severe,"

as though discipline and severity are synonymous. Some schools are more like bear-gardens than schools ; the noise and disorder are terrible, and all the teacher's energy is devoted to trying to make himself heard amid the hubbub and confusion.

The bad effect on the teacher. Doesn't disorder make your work a real burden, and fill you with worry and anxiety and much weariness ? You toil so hard, and yet the children have played about, and it has taken you all your time to keep them in more or less disorder. Very little teaching has been done, and you almost regard your work as a failure, and feel inclined to give it up in despair. Disorder, then, has a bad effect on the teacher ; but most important is its *bad effect on the child*. This is the worst result of slack discipline. Sacred subjects ought not to be associated with slackness and disorder, as though they do not matter. Otherwise, the moral character of the child must suffer. There is need, surely, in these days, of more discipline. Spoilt children abound in the homes. I think sometimes even in our day schools discipline is not what it used to be, and we have going out into the world troops of hooligans who have never been thoroughly disciplined. They are a nuisance to themselves and the whole district where they live. Let us see to it that in our Sunday Schools the discipline is good. Spoilt children should not exist there. Again, it is our duty to inculcate reverence, obedience, self-control, and this cannot be done without proper discipline. We do want more reverence in these days, and you cannot get it unless the order and the discipline are good.

If discipline and obedience are enforced in a day school in connection with the concerns of this world, because arithmetic, geography, and history are regarded as important, surely, for the most vital of all subjects, for religion, obedience and discipline are much more needed. Slackness may lead the child to think that God does not care very much, that it does not matter really whether they obey God's laws or not, and that religion is not very important. If they are allowed to play at prayer-time, to look about, to stand anyhow, if lounging is allowed, and general talkativeness, it looks as though it does not matter very much about the work we have in hand.

And do not let us think that our School will be popular if

our discipline is loose and slack. It is a source of weakness ; it makes the School unpopular. Children like to be well governed. They like to be properly managed. They have no respect either for the School or for the teacher who has no control over them, and where licence rather than control is the normal condition of the School.

THE TONE OF THE SCHOOL

The general tone and discipline depend first of all on the superintendent. His strength of will and force of character set a standard for the whole School. If I were a superintendent, I would rather for one afternoon, or for a number of afternoons, have nothing done at all than go on with disorder. *Make up your mind to have order, or nothing at all.* It does not do to wink at disorder. The superintendent is the executive officer for the whole School, and a good deal depends upon his quiet, decisive manner, his clear, simple orders. He should be a man of few words, who means what he says, and says nothing that he does not mean to have carried out ; a man with a keen, searching eye, who can see all that goes on ; a man who is methodical, too. Some superintendents seem to be always in a hurry. They go bustling about, upsetting the whole School by their rush and hurry. Others are slow and ponderous, so dull and lifeless that the boys feel bound to be mischievous.

The superintendent should be calm, collected, dignified, methodical, willing and able to back up the teachers. He ought to be a tremendous power behind every teacher. Teachers ought to feel that he is there to be appealed to, and that his presence means good order. He should assist the teachers by seeing, for instance, that the furniture is properly arranged, that the lessons are properly graduated, and generally that a tone of good order and keenness prevails. If he has not a bell, let him buy one, and not shout and bang his desk for order. Just touch the bell once, and expect attention, and wait for it.

THE TEACHER'S RESPONSIBILITY FOR DISCIPLINE

How can a teacher secure good order ? Let us take the negative side first. You will never do it by threats. " I

will have you obey ; please *do* attend. If you *don't* attend, I will——” Threats are useless. Bribes never answer. It is no good saying, “If you behave well, you shall have good marks or a card.” You cannot keep your children in order by the pretty cards you bring them or the good marks you put down to their names. Again, you cannot do it by wheedling round them, pandering to them. Nor can you do it by nagging. A nagging teacher is a terrible person, stroking the children the wrong way always. Corporal punishment is out of the question. In Sunday School there should be no corporal punishment. There is nothing in the world to be said for it. If religion is going to be associated in the children's minds with corporal punishment, the sooner we give up our class the better.

Every teacher should expect order and ready obedience as a matter of course. In the day school it is a matter of ordinary practice. The teacher goes expecting it, and therefore you must expect it in a Sunday School. If you go expecting it, you are a long way towards getting it. If you are not expecting it, and if you say, “I do hope you will be good,” you may be sure they won't be. Don't talk about it ; take it for granted. You are there, appointed to teach and control ; therefore, take up that position at the beginning.

SOME FACTORS WHICH MAKE FOR GOOD DISCIPLINE

The Teacher's Personality.—Personality tells tremendously. The personal, moral force of the teacher is one of the greatest factors in this matter. To have a character that commands the respect of the children a teacher must have self-control. If you cannot control yourself, you cannot control children. You must not be excitable nor irritable. It never does to lose your temper with them. You must not be impatient. And then, as we saw in the first chapter, you must have faith in the work—faith in your vocation, faith in the children, faith in your Almighty Helper. According to your faith, so is it done unto you. If you suspect the children, if you do not trust them, they soon know, and they will give you just what you expect from them and no more. Isn't it so in everyday life ? According to our faith is it done unto us. We must, if we are going to control children, have a

real love for them. The greatest attraction in Sunday Schools, after all, is not prizes or treats, but the love of the teacher. The love of the teacher is the greatest power in the school ; for love begets love, and no human being is above being loved. Every one of you can succeed in this. You may lack skill in questioning, you may be poor at picturing out, you may not be able to draw or use the blackboard, you may have but a limited knowledge, but you can love your scholars.

Punctuality.—Many a class gets out of hand because the teacher comes late. Be there five or ten minutes before the School really opens, before the work begins. Greet your scholars kindly one by one as they come in ; get into touch with them ; find out what they have been doing in the week. Then you have them under control before the School opens. If you come hurrying in at the last moment, quite out of breath, and perhaps a little late, what a reflection it is upon you and your work !

The Position of the Teacher.—Stand or sit where you can see the whole of your class. Never by any chance get children behind you. If you do, of course they are going to play. You control children mainly with the eye. Use your eyes, and be where you can see every child. Get them within your range of vision. Don't be right on the top of the front row. You need not sit down. Some teachers have classes in class-rooms where the children sit one behind the other. To control these you must stand. If you do sit, in your earnestness don't get hitching your chair closer and closer to the front. I have seen many a time a teacher so keen about the lesson that he forgets entirely the children, whom his wrong position has caused to be out of his sight. A good deal depends on how you place the children. If a boy is specially troublesome, put him at the end. He can only trouble one boy then ; he has not two neighbours. The tricky boy should be placed right in front of you, so that you will never miss him, so that he cannot escape you. Never have two troublesome boys sitting together. To put them in the proper place, you must put them where you can see them well.

Vigilance.—Some teachers see all their children as a mass, but that does not do in teaching. It is necessary to see each individual that makes up the mass. You must be alert and

keep your eyes open. It is really important to see everybody. There is a tale of an old teacher, a most earnest teacher, who used to talk at the top of his voice Sunday after Sunday with his eyes closed, and the boys, knowing this, used to dodge out and have a game. When the time was nearly over they came filing in again, not having been missed, for the teacher never opened his eyes till the end. That teacher lost his opportunities. I do not suggest that you shut your eyes, but you do glue them sometimes on to your Bible so that you do not see your scholars. *You must know your lesson so well that you can look at your scholars the whole time.*

You can control boys and girls with the eye. *But don't see everything; don't notice all that goes on.* You must use a little tact. It does not do to see too much. Do not stop and complain of little points that are not very vital. Give the boy a special look; he will know why you do so. A fixed stare will make him remember that your eye is upon him. A look is better than stopping and finding fault. Our Lord turned and looked upon St. Peter. A look may mean much. Don't neglect this very potent factor in controlling your children.

Tone of Voice.—The tone of the voice helps considerably. I have heard some teachers who might be addressing an open-air gathering of a thousand people rather than an indoor Sunday School, and this irritates the children and tends to make them noisy. Moderate your voice, and be as distinct as possible.

General Manner.—If you are not cheerful, your children will not respond as they might. You should be bright and cheerful. A winning and encouraging manner overcomes many difficulties. Earnestness and enthusiasm are contagious, and help to call forth the best effort of the children. But do not put on an artificial manner, or they will find you out, and then your influence will be gone.

Impartiality.—You must be perfectly fair and just in all your dealings with the children. Persistent, unvarying firmness is what they want; not harshness, not severity, but firmness. Let the children feel that you have no favourites, for favouritism is really fatal to influence. If one child does not remember very well, or does not come quite so clean as the others, you should take into account the circumstances

before you pass judgment on the child. Let them feel that you are at all events fair, whatever may be your other failings.

Constant Employment.—*Keep the children busy.* Give them something to do every moment that they are there. Satan still finds mischief for idle hands to do. While you are marking the registers, give them something to do. Let them be looking up the lesson, because they won't be doing nothing, and if you give them nothing to do they will be engaged in mischief. Keep them employed the whole time. Sometimes they may be answering your questions, sometimes writing or drawing, or looking out some reference, or reading a parallel passage.

Orders.—When you give them, do not give many at once. Give them one at a time, and have each of them carried out before you go on to the next. Some teachers run three or four orders one into the other, with the result that the children are confused, and know not which to carry out. Look as though you mean it when you give your orders, and wait for them to be carried out. Put a bit of will and power behind it when you give the order, and expect it to be obeyed implicitly, promptly, completely. Your orders should be positive, and not negative. Sometimes you see an advertisement, "Don't look on my back." Of course, you all look at once; you cannot help looking. So if you say to the children, "Don't do this, don't do that," you often suggest the very offences to their minds, and are asking for trouble. *Give positive orders.*

Make your Lesson interesting.—If you have an interesting lesson, a good deal of the trouble about discipline disappears. If the children are really interested, they have neither inclination nor time to be disorderly.

Example is better than Precept.—If you go on with your lesson when the superintendent has rung the bell for silence, or if you look about you when all eyes should be closed in prayer, you are not carrying out the rules of the School yourself. If you want punctuality, be punctual yourself. If you ask children to obey the rules of the School, be sure you obey them yourself. What the teacher does, often speaks much more forcibly to the children than what the teacher merely says.

SUGGESTIONS FOR DEALING WITH TROUBLESOME CHILDREN

1. Expect to find them in your class. The troublesome child seems to find his way into every School and into every class. Don't be surprised to see him, or think you have a grievance because he is there.

2. Don't pretend to ignore a troublesome boy, for he will not allow himself to be ignored. If you cannot manage to get hold of him, he will get hold of your class, and by his antics and artful dodges he will contrive to teach instead of you.

3. Don't be nervous, impatient, irritable because of this troublesome one, and don't be perpetually scolding him and complaining to the superintendent about him.

4. Find out what he is specially interested in, and let him see that you are interested in that very subject. This will mean a visit to his home, a talk with the boy's mother. The mother will generally welcome a teacher's visit, especially if you can say one good word about her child, who, if troublesome, is probably her favourite. Therefore don't go to his home and commence to complain about the boy. If you do, neither the mother nor the boy will be pleased to see you. Find out what the boy's special hobby is. If rabbits or pigeons or white mice, then learn all you can about the best way to treat such pets, and take an early opportunity of talking to the boy about it, and you will generally find your way to the boy's heart.

5. Be ready for him every Sunday. Have him in your mind as you prepare your lesson, for you may be sure, if your lesson is specially prepared with a view to interesting the troublesome child, it will interest all the others. I used to be told that the best way to catch a bird was to put salt on its tail, and I still believe it is a sure method, but the difficulty is to get the point of contact! The teacher must get the point of contact with the troublesome boy before he can hold his attention.

6. Responsibility will sometimes drive away all desire to give trouble, for the trouble often springs from the child's superabundant activity. If you can find a way in which he may lawfully work off this activity, the trouble disappears,

e.g. he may be set to assist the teacher by holding the black-board or the picture.

7. Don't readily despair of a persistently troublesome boy. There must be good in him, if you can but find it. A wise fisherman does not blame the fish if they will not bite, still less does he throw stones at them; but he changes his bait, again and again, until he finds out just the kind they will take. So the wise teacher will not lay all the blame on the unruly scholar, but will vary his methods and persevere until, in spite of himself, the scholar yields to the teacher's efforts.

8. Pray for your troublesome scholars; ask God's special blessing upon them. They are in your class to help you to become a better teacher, to arouse and stimulate you in your work, to teach you patience, perseverance and faith, to compel you to bring your difficulties, to bring yourself and your scholars' needs to the very feet of Christ the Lord.

9. When you have tried all these suggestions, and the spirit of perverseness in some wayward boy cannot be subdued, so that he is doing harm to the rest of the school, then, but not before, he must go. Suspend him for a week or two, and inform his parents of the fact and the reasons for his suspension. If this does not answer, he must be expelled. The School cannot afford to suffer for the sake of one boy, and it sometimes happens that expulsion saves not only the School but the boy himself. I have known more than one case where expulsion proved the turning-point in the boy's life and brought about an awakening and a reformation when all else had failed.

CHAPTER VII

HOW TO SECURE THE CO-OPERATION OF THE SCHOLARS

WE have seen that teaching means causing another to learn, and implies a transference of knowledge from the teacher to the scholar.

In true teaching both the teacher and scholar are actively at work on the same lesson, and unless the teacher can secure the active co-operation of the scholar he cannot look for success. This co-operation can best be secured *by questioning*. A question, as a rule, demands an answer. If put by the teacher, the answer is expected from the children; if by the children, then the teacher must give the answer; and so questioning helps to secure the activity of both parties, and leads to an interchange of thought between them. Of all the tools in the teacher's tool-basket, questioning is the most valuable. It is the most effective instrument for bringing the mind of the teacher into intimate contact with the mind of the child.

THE VALUE AND PURPOSE OF QUESTIONING

1. *At the beginning of the Lesson—Preliminary or Preparatory Questions.*—These tell the teacher what the scholar already knows, and so show him where to begin; what wrong or incomplete ideas he has to get rid of; how much he ought to attempt in the time at his disposal.

Have you never been puzzled as to the reason why the lesson which you explained so carefully one Sunday is quite forgotten by the next? You put it down to the children's forgetfulness and carelessness, while all the time you yourself are to blame. Your earnest efforts have been wasted just

because you were not sufficiently in touch with your class to know their wants and grasp their difficulties. You did not discover the point of contact, you did not know where to go on, and so the lesson never got into your scholars' minds.

A few judicious questions at the beginning, in the preparation stage of the lesson, would have shown you the amount and character of the knowledge already possessed by the children. This would have enabled you to go on from the known to the unknown, using the previous knowledge as the foundation upon which to build.

Again, preliminary questions tend to create in the children an appetite for the lesson, and lead them to look to the teacher to satisfy their hunger. They arouse curiosity and excite interest. They should be few in number, and such as are calculated to lead speedily and directly to the subject in hand.

2. *During the Lesson—Training and Testing Questions.*—

(a) These enable the teacher to keep in close touch with his class, to accommodate his pace to their step. They show if the lesson is being understood, or whether it is too indefinite, too difficult or too hurried. They reveal the weak places which need strengthening, and the hard things which require explanation before the mountain of difficulty is removed.

(b) They secure the activity of the minds of his class, leading them to observe and draw inferences for themselves.

(c) They direct their thoughts into certain definite channels, by fixing their attention and effort upon point after point in the order desired by the teacher.

(d) They give variety to the teaching, by affording the class an opportunity of expressing themselves and contributing their share to the lesson.

Activity, the desire to be doing something, is one of the characteristics of children, and questioning properly carried out utilises this activity by giving it something to work upon. Have you never noticed how children brighten up, and how their eyes sparkle with intelligence and eagerness, at the pleasure of answering teachers' questions? They like to display their little wares before the teacher. Nothing tends more to rouse a real sympathy between the teacher and his class, to revive flagging attention, and to make the lesson bright and inspiring than simple and pointed questions.

3. *At the end of the Lesson—Testing and Recapitulatory Questions.*—These serve :—

(a) To fix the facts taught, the repetition helping to drive them home and make them secure.

(b) To emphasise the chief points of the lesson and link them up one with the other.

(c) To test the results of the teacher's efforts and of the scholars' diligence. It is an aid to discipline if the children know that they will have to be ready for a number of rapid, searching questions at the end of the lesson.

Enough has been said to show the importance of questioning and to enable us to see how it constitutes the very life and soul of good teaching.

Note carefully that questioning is not the whole of teaching. It is only one of the various tools at our disposal. It cannot accomplish everything. To question on facts which have never been taught is worse than useless—*e.g.* to ask for the places visited by St. Paul on his first missionary journey, before these have been taught. Such an abuse of questioning is not only a waste of time, but is irritating and discouraging to the children, and quite unreasonable ; yet this is the work which some teachers expect from this instrument. Hearing children repeat answers which they have learnt by heart to a certain set of questions is not a very stimulating use of questioning. Such a method of procedure carries us back to the days of our grandparents, and has been altogether cast aside by present-day educationists as being of but little educational value. No day school would use to-day those compendiums of questions and answers which were once so common, for, as we have already seen, memorising of words does not necessarily mean the acquiring of knowledge. Yet, strange to say, such compendiums are very popular with some Sunday School teachers. These imagine that by hearing the children recite the answers they are imparting sound and definite religious knowledge. Printed questions and lesson-papers may be useful as a guide to the teacher in preparing his lesson, but not to be used in class. If the teacher has not sufficiently mastered his subject as to enable him to question without having a set of printed questions in front of him, he ought in common fairness to allow his scholars to read their answers from a printed form. Such a dull and mechanical

exercise is to be avoided. Think out the line of questioning you desire to follow, and let your questions grow naturally out of the answers you receive.

CERTAIN MARKS WHICH CHARACTERISE ALL GOOD QUESTIONS

I. *The questions are easily understood.* They are clearly expressed in simple, pointed language, so that there is no doubt as to their meaning. All cumbersome and needless words are omitted, such as, Can any one tell . . . ? Now, I wonder what sharp boy knows . . . ? State your questions bluntly and plainly—e.g. What was the name of St. Peter's brother ? It is always advisable to make your questions short. Several short questions are better than one long one.

Good questions are always definite, pointed, and direct. They are free from ambiguity, admitting of only one answer, and that the answer which is wanted. Indefiniteness is, perhaps, the commonest fault in questioning, though nothing is more fatal to success. Vagueness and ambiguity simply bewilder children, and lead to a habit of guessing. It is not, however, always easy to avoid this defect in framing questions. Constant care and great watchfulness are needed to steer clear of this pitfall. Such questions as the following illustrate the form and evils of indefinite and ambiguous questions : What is there in the north of Palestine ? What happened before the Flood ? What do you think of St. Paul ? What do we read about in the Book of Genesis ?

Good questions are adapted to the limited capacity and knowledge of the children. They are put in a bright, engaging way, in the teacher's own words. How misguided to expect little children to respond to questions like these : In what did Jacob depart from the path of rectitude ? Of what inexactitude was Ananias guilty ?

When a simple and pointed question has been asked, it is a great mistake to immediately try to make it more clear by introducing some additional fact, or by giving quite a different question in its place, without waiting for the answer to the original question. A teacher having asked, " Who was the father of St. James and St. John ? " is sometimes tempted to add almost immediately, " St. James and St. John, the disciples whom our Lord called to leave their boats and

follow Him." Perhaps, without waiting for an answer to his question, he tacks on several others, and so the children get confused, and know not what to answer. Thus the whole class is more or less puzzled and bewildered, and the teacher's time is wasted in clearing up difficulties which he himself has made. A sure test by which the teacher may know whether his questions fulfil the conditions we have laid down under this head is this : Do the children answer his questions readily ? Do they give the answers he requires ? Depend upon it, if the teacher gets no answer, or answers utterly wide of the mark, the fault generally lies at his own door rather than at that of the children. The teacher probably has not come down to the level of the children's knowledge, or his questions have been ambiguous and involved.

2. The next great distinguishing feature of good questioning is that *the questions make some demands upon the children, and require thought before they can be answered*. Questions that can be answered without any mental effort, besides being worthless, lead to the formation of bad habits, and tend to deceive both the teacher and his pupils as to how much of the lesson has been really grasped. Deliberate guessing, carelessness, inattention, with consequent disorder and waste of time, are bound to result if this style of questioning be indulged in.

Never put questions which can only be guessed at, which we cannot reasonably expect our scholars to answer. Ask for a definite fact or lead up to some particular thought.

We have seen that a good question ought to make a reasonable demand upon the intelligence and thought of the class before it can be answered. Now it is evident that most of the questions which require a mere " Yes " or " No " for the answer seldom require any thought on the part of the children, and only lead to a habit of guessing. Occasionally, however, such questions are useful. When the answer is obvious, and the teacher wishes to carry the assent of the whole class, and arouse their flagging attention ; or, again, when they are immediately followed up by other questions asking for the reasons for the previous answer.

Leading questions, which by their very form suggest the required answer, should be avoided, as well as those in which the children are guided by the inflexion of the teacher's

voice or the emphasis which he gives to some particular word. Children most readily grasp the help which, either consciously or unconsciously, the teacher may thus afford. If such questions be persisted in, they come to expect and rely on this kind of prompting, which enables them to answer well when they know nothing about the subject.

St. Peter and St. John were fishermen, were they not? Was not St. Peter a bold and brave man? Was he bold when he walked on the sea? Cowards are easily frightened; what was St. Peter when he was frightened by the waves and began to sink? These questions require but little thought on the part of the children, and certainly do not test their knowledge of the lesson. They all err in telling too much.

Beware of "Echo Questions." It is a great mistake for questions to follow immediately after a piece of information has been given. To repeat the statement which the teacher has given the moment before requires neither thought nor any other effort from the child. The answer is, in fact, a simple *echo* of what the teacher has said, and is given in a parrot-like fashion by the pupil. The teacher should allow a short interval at least to elapse between the information and the question. During this interval the child may, as it were, digest and assimilate what he has been told. When questions are asked, the answers will then be given in the child's own words.

3. *Questions should be varied in form and difficulty.* They should follow one another in due sequence and with proper rapidity. It is a great mistake to cast all the questions in the same mould, or to frame them all according to one pattern. Monotony of expression in questioning must naturally lead to a similar monotony in answering, and so the lesson is apt to become dull and uninteresting for want of variety.

The words and phrases which have been used in teaching should, as far as possible, be avoided in questioning. Should it be necessary to ask for the same fact several times during a lesson, it is always advisable to slightly vary the form of the question, so as to call forth a fresh effort on the part of the child. Facility in rapidly and readily varying the form and wording of questions is not to be gained in a week or two, but requires much patient and deliberate practice.

The following is a simple illustration of how the same fact

may be asked for and driven home by *varied questions* : Who was the father of St. James and St. John ? What was the name of St. John's father ? What relation was Zebedee to St. James ? Mention the names of Zebedee's two sons. What relation was St. John to Zebedee ?

In every class there are bright scholars and 'dull ones. To meet the needs of all—that is, to demand equality of effort from every member of a class, it is most essential that questions should be varied in difficulty. Thus the dullest boy will find that he is not overlooked, and is encouraged by answering an occasional easy question.

As far as possible, keep the question in the interrogative form throughout. Use the interrogative words, What ? Who ? When ? Where ? Why ? Which ? &c., at the beginning, and not at the end, of the question. The old saying, "*Always begin with 'W,'*" is a golden maxim for questioning. Avoid common errors, such as, We have been reading about—what ? Our Lord was—where ? Use the simple, direct forms : What have we been reading about ? Where was our Lord ?

All questions, more especially recapitulatory questions, should form a connected series, following up a distinct line of thought. Each question should be based upon, or at least be connected with, the preceding answer. The whole series of questions and answers should be in accordance with what the teacher has thought out and planned beforehand. This does not imply that the teacher should fire off at his class a cut-and-dried set of questions, like those of a catechism, but rather that he should have thought out the definite line which his questions shall take. The actual questions ought to be dictated by time and circumstances. Nothing is more perplexing and trying to a child than a number of rambling, disjointed, and disconnected questions.

4. Success in questioning depends very largely upon the way in which the questions are asked. They should be put in an attractive manner, so as to compel the interest and attention of the children, rousing in them a desire to do their best without wearying them. The best teachers manage to make their questions appear like a pleasant and lively little chat, in which all the class take part ; and such is the interest aroused, that for the most part, the lesson does not seem to

the children to be at all like work, but almost like play. This result, which all will admit to be most desirable, especially in dealing with young children, is further assisted by asking questions briskly and with spirit. They should not be asked hurriedly, but with sufficient rapidity to avoid anything like hesitation or awkward pauses. Questions which are put in a slow, hesitating way, with long pauses, during which the teacher is considering what he shall ask next, tend to make the lesson tedious both to the teacher himself and also to his class. Such questions cause the children's interest to flag and their attention to wander. A question should be clearly stated once, with sufficient deliberation and distinctness; it should not be repeated over and over again. A teacher is sometimes inclined to do this for the sake of obtaining answers quickly. Such needless repetition, so far from assisting the children, tends to confuse them.

Again, the questions should not only be well distributed throughout the lesson, but also throughout the class. No scholar should be missed; each should get his share. How may this best be done?

THE BEST GENERAL WAY OF PUTTING A QUESTION

Experience teaches that the best way of asking a question is to put it to the whole class. This does not imply that all the class are to shout out the answer. Those who are able to answer the question should hold up their right hands and wait until the teacher picks on one of them to reply. Nothing is more productive of disorder than random, go-as-you-please answering.

Simultaneous answering may occasionally be used with advantage to revive the flagging energies of a class, and to obtain the general assent to some particular point, but its use in a general way should be avoided. No style of answering requires such close vigilance and careful listening on the part of the teacher. The noise involved in simultaneous answering makes it objectionable in most of our Sunday School classes as at present arranged.

In selecting which individual shall answer his question, the teacher must exercise his judgment. The difficult questions should be given to the most able scholars, while the easy

ones should fall to the lot of those who are less bright. Any one, however, who appears to be inattentive should be immediately challenged. All should feel that they are liable to be called upon at any moment for an answer. In this way every child will feel that he has a part to perform in the lesson, and will be constantly on the look-out for it.

When a teacher is in close touch with his class, and therefore has it well in hand, it is very helpful to him, as well as to the class, to allow the children to ask him questions. This will often show the teacher in what state a child's mind is, besides giving him an opportunity of clearing up any hazy notions, and of putting a question or two of his own in return. Children's questions often make a considerable demand on the teacher's patience and time ; but if the questions are kept well within the subject, and are real statements of difficulties, and not put merely for the sake of asking, the time and effort will be well spent. It is sometimes a good plan, though needing great care in the using, at the close of a lesson, as a species of reward for attention, to allow one child to question the rest or to be questioned by them. Children enjoy this, and it forms a pleasant change from the ordinary course, and helps to introduce that variety which is the life of good teaching.

CHAPTER VIII

HOW TO MAKE THE LESSON CLEAR

THE three essentials for success in teaching are—(1) gaining the scholars' attention, (2) securing their co-operation, and (3) making what is taught clear.

Illustrations are the tools which enable the teacher to secure the last of these essentials, for illustrations are the means by which the teacher makes his lesson clear and intelligible and illuminative.

THE VALUE OF ILLUSTRATIONS

1. Good illustrations light up what is dark, clear away the mist and fog, illumine the shadows, and so help to make the lesson interesting. Facts which at first seem dark and dumb are brought into the light and made articulate by means of a striking illustration.

2. They are a great help in securing attention, for they arouse interest and help to make the lesson attractive. By giving children something to look at, you help to focus their attention. Illustrations save time. An idea embodied in a good illustration rapidly finds its way into the mind. You might talk for ten minutes in the attempt to describe a thing, whereas, by showing the thing itself, what you wish to teach will be understood much more quickly.

3. They are an aid to memory. They help to fix facts securely in the scholars' minds, and to produce lasting results. Not only is seeing often understanding and believing, but also remembering. Most business men understand the value of advertising. Why advertising? Because what meets the eye is impressed upon the mind. If you see time after time as you walk along the street that something "repels influenza," you remember it; it gets fixed in your mind.

4. Material illustrations, such as pictures, provide a universal language which all can understand. It is a language understood by all nations—French, German, Japanese. I walk through some of the art galleries in Copenhagen or Dresden, hardly knowing a word of the language, but I can take in what the works of art mean. It is unnecessary to understand Danish to appreciate the glorious sculptures of Thorwaldsen, or German to take in the meaning of those masterpieces exhibited in the picture gallery at Dresden.

5. The use of illustration is founded on a sound teaching principle, for the illustration uses what the scholars already know to make clear that which is still unknown. It goes from the known to the unknown. It explains the remote by the near. If the illustration be a material one, such as a picture or a model, the other gateways to the mind, besides the ear, are made use of, especially the eye. Sunday School teachers will do well to remember that we learn more through the eye than through all the other senses put together. We take in three or four times as much through the eye as through the other senses.

There are two great kinds of illustration: (1) *Material illustrations*—those which appeal to the senses, those which we can see and handle, such as models, objects, pictures, maps; (2) *verbal illustrations*—those which express ideas in words.

Let us take the material first.

OBJECTS AND MODELS

The best way of explaining the nature of an object is surely to show the object itself. Children are always learning by the sight of things. Every day school has a store of objects to illustrate the subjects which are taught. The Bible is full of object-teaching. Our blessed Lord, the Teacher of teachers, always made use of objects. When He wished to teach humility, He took a little child and put him in the midst. Is not our Lord's life itself one long object-lesson?

There are some lessons in which I think a model is almost an essential. How can you make clear the structure and use of an Eastern lamp (in teaching the parable of the Ten Virgins), or the sheepfold, or the Eastern tomb, or the Eastern house,

or Eastern dress, without showing a model? The conditions and the customs of Eastern life are very difficult to enter into and understand without concrete illustrations; and if these be wanting, instead of getting clear ideas, wrong ideas become fixed in the minds of the children. I know that many children think that in the healing of the sick of the palsy the men climbed on the sloping roof of the house somehow, and pulled off the slates and made a hole in the roof. How they did it nobody quite knows. But with a model you can make the whole incident quite clear to the child. The Church of England Sunday School Institute supply a variety of models so cheaply, that every School ought to possess a little museum containing these models ready for use when required.

How to use a Model.—It is all very well having a model, but you must know how to use it. A good plan is to hand it round. Don't talk about it yourself. Let the children see and feel it. Let them use their hands as well as their eyes, and then question them on it and allow them to ask questions. Try to make them appreciate each point by means of simple questions. Don't ever use a model or an object for the mere sake of using it. Be sure your object-teaching conveys the lesson that you intend, and does not merely fill the mind with the object itself. Said a little child one day to his mother, "Mother, I don't ever want to hear any more about St. Peter." "Why?" said the mother. The child answered, "Oh, we had a lesson on him to-day, and he is only a cardboard man." The teacher had cut out a figure in cardboard and called it St. Peter, and the little scholar thought that the apostle was nothing more than a poor toy man.

PICTURES

Not all pictures are good for teaching, but every picture to be useful for teaching must fulfil certain conditions.

1. The picture must be true in its main details, not a mere fancy picture, a wild flight of imagination, such as some of the cartoons of Raphael—*e.g.* his picture of the Miraculous Draught of Fishes. In this there are depicted great big men, several of them, in a very small boat. A child might well ask, "Why doesn't the boat upset, with huge men in a

little cockle-shell like that?" Before you use a picture, say to yourself, "Is the picture true in detail?"

2. Its meaning such as can be grasped by the children. It must be suited to their capacity and knowledge; they must understand it quite easily and recognise its meaning. A picture which does not tell its own tale, which does not convey the lesson required, is useless, and worse than useless, in teaching. Some of the wonderful pictures of Watts, though so impressive, are quite unsuitable for teaching children.

3. The picture must be bold and clear. It must be easily seen. The main features must be prominent and vivid. It must not be too elaborate, or be filled with too many details. You may be showing a picture of the elaborate kind, and think you have made it all clear, when some observant child asks, "Please, why is that little snail in the corner?" or, "What are those butterflies?" You don't want attention given to unnecessary details, and such should be omitted from the picture.

4. The picture should really illustrate the lesson. Some teachers drag in any picture they happen to have at hand. Don't choose your matter to illustrate your picture, but choose the picture which illustrates the subject in hand.

How to use the Picture.—1. Put the picture where it can be seen easily. When you have a little class a very large picture is not wanted. The small "Pilgrim Pictures" are quite big enough. Hold it where all can see it plainly, both you and the children.

2. Don't talk about it yourself. The children can see and can talk. Make the children observe for themselves. Ask them simple questions about what they see. Seeing a picture does not always mean understanding it. How many people go and see picture galleries and come away with no clear idea at all of any one picture. To be familiar with the sight of a picture or an object does not of necessity mean that we know much about it, or can describe it. To look is easier always than to think. I have heard teachers with a picture say, "Now, there is a picture. See, there is an old man with a white garment on. And he is standing up, children," &c. Can't they see that for themselves? I can well imagine the children saying, "We can see that without being told."

3. Don't hang up a picture before the class and leave it,

and say nothing about it. If you have a picture, use it to make your lesson clear, use it to teach with.

4. Don't have several pictures on one sheet. That is most misleading and most distracting. You never know quite which one the children are looking at. One on a sheet should be the rule. When you have a good picture, don't forget to show it. I have known teachers become so absorbed in their own descriptions that they forget the picture entirely.

5. Don't show a large number of pictures at the end of a lesson or at the very beginning. Arrange them in the very best order, and show them just at the right moment.

There is no excuse in these days for teachers having no pictures, they are so cheap. Photographs of the Holy Land are plentiful, and picture postcards too, and these help to make the places real and living. Home-made pictures might be used, some you have sketched yourself. They need not be very artistic, but they can be often very striking and very helpful. Illustrated magazines often have useful pictures of Eastern life. Cut them out, and keep them in a portfolio until they are required. Be on the look-out for suitable pictures. Children love pictures. You are missing a great opportunity if you do not have them. In some schools the stereoscope is being used in Bible teaching with excellent results. Messrs. Underwood & Underwood, of Holborn, have brought out a varied series of remarkable stereoscopic views to illustrate Bible lessons, views which help to make the scenes live. So real do they appear that the beholder is almost transported to the very spot at which he is looking. Where expense is no object, teachers would do well to avail themselves of this unique form of illustration.

BLACKBOARD

Now we come to a method of illustration which is most helpful and effective, and might be available for every Sunday School teacher---the blackboard. No piece of equipment is so valuable as the blackboard. To be able to use a blackboard well is the mark of a good teacher.

So universally is its value recognised as a teaching instrument that it is quite impossible to-day to find a day school that does not provide a blackboard for every class; yet it is the

exception at present, rather than the rule, to find blackboards in use in Sunday Schools.

Judging by the rarity with which it is used by Sunday Schools, one might imagine that the blackboard was a noisome beast, or a fearsome monster, to be avoided. The very mention of "blackboard" sometimes excites trembling fears and sometimes derisive laughter.

How do you account for this? Is there something in the name? I think there is. The very name "black" is enough for you; the colour is not attractive. Is it the size? You think of a big, clumsy thing such as is used with a large class in the day school. You can have a little one. The Sunday School Institute supply boards of various sizes; some so small that they can be held in the hand.

Is it the expense? Quite a useful board can be purchased for sixpence, while a framed board and easel can be got for rs. 8d. Is it inability to write? I imagine every teacher can write! What conclusion must we come to? It must be this: Anybody can use the blackboard if he will condescend (I use that word advisedly) to practise daily for a few weeks. You can learn how to use it much more easily than you can learn to skate, or swim, or cycle.

But, you say, "I cannot do elaborate drawings." Well, who wants them? The simplest work is the best on the blackboard. Rough, rapid sketches; clear, bold outline maps; plain, legible writing or printing. If these be practised at home by the teacher and then produced in front of the class, not only will the difficulties be overcome, but the scholars' attention will be secured and their admiration at the skill of the teacher will be aroused. What a cheap way of getting the admiration of your scholars! To watch a text, or a sketch, or a map growing under the teacher's hand fills the children with wonder and secures their interest. Such a use of the blackboard makes them feel that the Sunday School teacher, after all, does know something about teaching, and is not quite such an inferior teacher as a comparison with their day-school teacher sometimes leads them to think. What they see you actually write or draw in front of them they accept and remember.

What, then, shall we put on the blackboard? Perhaps the headings of a lesson, as you reach them in your teaching.

New and difficult words which occur in the text. Any name that you want specially to be remembered. The outline map of the country that you are dealing with, or the part of it. Diagrams or plans, simple drawings of objects.

A blackboard summary is a most useful form of revision. It meets the eye of the children, and helps them to revise rapidly. Print up and let them read from the board a special text you want learnt by heart.

Cautions as to Use of the Blackboard :—

1. Don't be frightened at it.
2. Don't attempt to use it until you have practised privately at home.
3. Don't put anything on the board which is not distinct and which cannot be seen easily.
4. Don't overload your blackboard.
5. Don't turn your back on the class while you are writing or drawing. You must write rapidly and quickly and keep your eye on the alert the whole time.
6. Don't try to draw animals and faces on the blackboard in the presence of your class until you can do them fairly well.

Every teacher should have a blackboard. As a substitute you can have brown paper, or a piece of linoleum, or a big slate. At any rate, get something in the form of a blackboard, and practise privately. When you think you can write on it rapidly and clearly, or draw some object from memory, show it, if possible, to some child of your acquaintance before using it in class. If the child can understand and recognise what you produce, then you may venture in public ; if not, try again. A drawing or a map that wants a label, and which might equally stand for a cat, or a pig, or a sheep, or a monkey, is no good.

If the drawing wants explaining, you had better not put it on the board. If it doesn't speak for itself, it is no use. Coloured chalks are very useful in making the text or the map not only more attractive, but more clear.

Sunday School teachers will do well to remember the great use and help the blackboard may afford in focussing the attention of the class, in arousing their curiosity and interest, in aiding the memory, and driving home the salient features of the lesson. Very often the blackboard is the only means available for illustrating the lesson, but it always *is* avail-

able. You can use it in every lesson, and it renders explanation easy.

MAPS

We have already seen how useful the blackboard may be for sketching maps. Do we realise the value and importance of maps in our teaching? Many of our lessons cannot be properly understood without a map. The mere name of a place conveys no idea to a child. He might imagine it to be in fairyland rather than on the solid earth, if we do not visualise it by showing its position on a map. Jericho is often used to convey a notion of anywhere you please. "Go to Jericho" means that you can go to anywhere you please rather than to one definite spot on the earth's surface. But if you point out clearly the position of Jericho or Jerusalem, or any other Bible city on a map, the places and events connected with them can be made as real to children as London or Liverpool.

I have pleaded several times for reality in teaching—a real, living message from a real, living God, about real men and women who actually lived on this very earth. Unless teachers can illustrate their lessons with maps, I am sure that there is often an air of unreality about their teaching, and children are inclined to regard the events of the Bible as having happened in some sort of nebulous region far, far away from this earth. A grasp of the geographical conditions, the geographical background, of many incidents in the Old and New Testaments helps very greatly to their understanding—*e.g.* Israel journeying to Canaan. The natural features and characteristics of Palestine can be illustrated from many of the psalms and prophecies, and the beauty and meaning of these psalms and prophecies can be appreciated fully, only when we know something of the physical conditions of the country, such as a good map will reveal to us. We are doing an injustice to God's Word and to God's children, if we neglect to use maps to make real to them the most sacred land on earth. Do you ask, "How can we get them? Where can we get a map from? Who will supply them?" Draw them yourself. Home-made ones are the best. Buy a penny map and practise it till you can draw it. You need insert only just the places

you want ; not all manner of places, but those which are needed in your lesson. A heavy thick line might represent the mountains, and a little wavy line a river.

Encourage the children to draw maps. If you have a map, let them copy it into their note-books. It will make the impression all the greater and give them all the more interest in the lesson. Invaluable as maps are, don't imagine that they are always wanted. Don't drag in a map for every lesson, whether it is wanted or not.

VERBAL ILLUSTRATIONS

The other important class of illustrations consists of *verbal illustrations*—illustrations presented in words, the class of illustration which the speaker or the preacher uses to light up and make clear his points. Want of space will not permit me to deal fully with this subject, but one or two suggestions as to the use of an anecdote or story may be given.

1. The story should have an air of reality about it which will appeal to the children's common sense as well as to their imagination. The story that is an outrage to their common sense, owing to its unnaturalness and unreality, should be avoided. The goody-goody type of story, where all the characters are absolutely perfect, does not appeal to any boy ; he does not appreciate it or believe it.

2. The story must not be too wildly exciting, or the children will be carried away by excitement, and the teacher will never be able to bring them back again to settle down to their lesson. It is all very well to illustrate points by reference to some local football match, but it is only too possible to turn their thoughts to the football field and leave them there during the whole lesson.

3. The story must really fit in with and illustrate the lesson. Its purpose is not merely to interest or entertain, but to light up the subject of the lesson.

4. The point of the story should be obvious. It should be told so that the children may at once take sides with the hero rather than with the villain. It must be presented from the right point of view and convey the right application.

General Cautions.—

1. Don't have too many illustrations. All illustration and

no lesson is like a house that consists of nothing but windows. All work and no play is bad, but all play and no work is worse.

2. Don't use any illustration for its own sake, no matter how beautiful it may be. The lesson time is too valuable to be wasted. The teacher must impress the truth upon the mind and make it quite clear by his illustration, or he had better not use it at all.

3. Don't depend on books for your illustrations. Those drawn from the daily life and the experience of the scholars are the best. Homely illustrations are the most telling.

4. Don't attempt to give a lesson without at least one good verbal or concrete illustration, for a lesson without an illustration is like a house without a window.

CHAPTER IX

VARIETY IN METHODS OF TEACHING AND HOW TO SECURE IT

VARIETY is the very spice of life ; monotony and unvarying sameness is deadening, and tends to make life dull and drab. These are truths we all admit. They are applicable to every department of life, whether it be to the structure and appearance of the house in which we live, or the dress we wear, or the food we eat, or the recreations we pursue, or the work we do. In all these matters the one desirable thing is variety and change ; the thing to be got rid of at all costs is monotony. It is the same daily round of duties, unchanging and unvarying, that constitutes drudgery. In no department of life is this more true than in teaching. Unvarying uniformity of subject-matter and mechanical sameness of method are the worst enemies of both teacher and scholar. No greater condemnation can be given to the teacher's work than to say it is mechanical, conventional, wooden, lacking in life and power. Just as there is no dull uniformity, no lack of variety in nature, so should there be none in teaching. If religious teaching be what we know it to be, the most important of all teaching, it must be real, vital, life-giving teaching, not empty, mechanical, deadening.

Sunday School teachers must above everything else be living teachers, and therefore their teaching must be full of change and variety and development. Immobility, rigidity, inflexibility are signs of death. Wherever a body is rigid, immovable, inflexible, that body is dead, or nigh unto death. Flexibility, change, variety are the marks of life. How can we therefore secure variety in teaching ?

VARIETY IN MATTER

The subject-matter, the material which the methods or tools of the teacher have to shape, offers a wonderful variety. Think of the Bible and the Prayer Book, the Catechism and Church history. Call to mind biography and history, psalm and proverb, parable and miracle, type and emblem, object and picture, all to be found in the Bible. So varied is the subject-matter in the Bible that the task of awakening a keen and vivid interest in this Book of books ought to be within the power of every earnest teacher. The miraculous and the wonderful, the mysterious and profound, the dramatic and picturesque, all these elements abound, ready for the use of the teacher who, like the scribe, is "instructed unto the kingdom," and can "bring forth out of his treasures things new and old." These are the very elements, too, which appeal most to children in exciting their curiosity, arresting their attention, leaving a lasting impression on their memory.

The subject-matter, then, of our lessons is indeed most varied. This variety in itself helps to make the lessons interesting and attractive if, like the scribe, the teacher be really "instructed unto the kingdom of heaven," and will bring forth out of his treasure things new and old.

VARIETY IN METHODS

The importance of careful preparation has already been dealt with. Let us consider now the tools or the methods which the teacher may have for his use. Here again we find variety, for the varied subject-matter admits of being presented to the class in many different ways. The good teacher must have in his tool-box a number of different tools, all useful, but each specially suited to a particular kind of work and to a particular quality of material.

The Bible reading lesson and the oral lesson, the picture and the object lesson, the blackboard and the text lesson are examples of variety of methods.

The particular method adopted for any individual lesson will depend upon the subject of the lesson, the age and capacity of the children, but need not depend upon any special gift in

the teacher. No special gift is wanted. It will be easily seen, I think, that a variety of methods, such as has been indicated, must be advantageous both to the teacher and the class. One uniform, never-varying method of teaching, good though it may be, tends nevertheless to become monotonous and uninteresting. If the children know that Sunday after Sunday, all the year round, their teacher will give a lesson with one particular method, the steps and details of which long use has made very familiar to them, they will lose that sense of expectancy and curiosity which is a very potent factor in securing their attention. "Anything for a change," grown-up people have been known to say sometimes. How important it is, then, that by the variety and the freshness of our methods little children shall be attracted to God's Word, that their earliest and most lasting impressions of the Scriptures may be bright and joyous. To the teacher, also, what can be more interesting than to feel that his class is being carried along with him, following each new step of his fresh method with keen excitement and evident pleasure, shown on each attentive face. Such a result is worth all the extra labour which the preparation must involve.

THE BIBLE READING LESSON

Of all the kinds of lessons given on any Sunday in Sunday Schools, the Bible reading lesson is probably the most common and the least interesting. If we inquire the reason for this, we may find it in the too prevalent notion that a Bible reading lesson is the easiest kind of lesson to give, requiring neither skill nor preparation. Because it seems so simple and easy, every beginner thinks himself competent to undertake it. If a Bible reading lesson were simply hearing children read aloud from their Bibles, this might be true, but the Sunday School does not exist to afford children practice in the art of reading. A good Bible reading lesson should aim at inculcating in the readers a reverence for God's Word, a reverent handling and reading of the Bible. It should kindle in the scholars such a love for their Bible as shall lead them to "read, mark, learn, and inwardly digest" its teaching, and to go to it daily for counsel and guidance. It is an undoubted fact that no kind of lesson is calculated to test a teacher's skill

more than a Bible reading lesson. To give this lesson successfully requires as much careful thought and preparation as any other form of lesson.

To give a successful lesson we must realise that there is something definite to prepare, something definite to aim at, something definite to be done. The lesson can be and should be made as interesting and attractive as any other form of lesson. It is obvious that the Bible reading lesson is most suitable for older scholars, who have for the most part mastered the mechanical difficulties of reading, and are able to read fairly fluently and to understand something of what they read.

STEPS IN A BIBLE READING LESSON

First of all there must be a *preparation*, an *introduction*. A stimulating introduction is as important here as in any other kind of lesson, and this should be given before the Bibles are opened.

Give your stimulating introduction. It should not be too long ; it should be of such a nature as to arouse the interest of the children and excite their curiosity in what is to follow. If the lesson, as it generally is, be one of a connected series, the introduction will take the form of a few rapid questions on what has gone before. In some cases, before the passage can be read at all profitably, it is necessary to clear the children's minds of wrong ideas, replacing them by correct ones.

The second step, the Reading.—The reading should be done by the scholars themselves rather than by the teacher. They can read ; they like to read ; let them read.

There should be three readings. The first reading should be a silent reading. Allow a few minutes for the whole passage to be read through silently by the children. This will give them a general view of the whole subject, and help greatly in giving interest to the lesson and in understanding the detailed treatment that is to follow. Ask one or two very simple, obvious questions on the passage, just to ensure that every child has actually read it.

The second reading. This can be individual reading aloud. Let the children read one at a time. Never go round in order, but call on any child you wish to read. The pauses in the reading for explanation and questions should not be made

at the end of every verse. This often spoils the meaning of the whole passage, and makes the lesson disconnected and fragmentary.

The pause should be made at the end of every perfect picture. Sometimes two or three, or even more, verses will go to each picture. The explanation which follows should be such as to make the scholars realise vividly the picture which the verses present. A few carefully thought-out questions at each pause will generally show whether the ideas have been grasped, and where additional elucidation is required. After the difficulties of one section have been dealt with, it is often useful to read it through again before passing on to the next picture. When the lesson has been gone through section by section in this way, before you apply it, have the third reading. In the third reading the whole passage should be read through again, without any pauses for additional information, and nothing fresh should be introduced. We read it through this third time to recapitulate, to impress, to give a complete picture of the whole. This can sometimes be done by the teacher to show the children how God's Word ought to be read; sometimes by a selected scholar, who has been very attentive and who reads well; sometimes by the whole class silently.

The third step, the Application.—The need of a simple, pointed, personal application has been dealt with in a former chapter. It must not be thought that the application must always be reserved entirely for the end of the lesson. In this type of lesson, whenever the opportunity arises, as in the detailed second reading, draw out from the class the personal meaning, and drive home the truth. When the fish are biting, that is the best time to hook them.

A Variety of Method for younger Children—Children under Nine Years of Age.—With young children, to whom the mechanical difficulties of reading are real obstacles, it is a trying and unprofitable exercise to allow them to stumble through the reading of a passage. Since the function of a Sunday School is neither to teach the art of reading nor to give them practice in reading, it is better to dispense with reading for little children altogether and give them an *oral lesson* instead. At the end of the oral lesson the teacher might read out the passage to the children, and require them to

repeat parts of it after him. This exercise is useful for recapitulation, and it lets the children see that their lesson is not something that the teacher has invented, but that it really exists in, and has been taken from, God's Word.

THE BIBLE BLACKBOARD LESSON

What is it? What do you mean by a Bible blackboard lesson? A Bible blackboard lesson is one not merely in which the board is used, but one in which the blackboard forms, to a great extent, both the matter and the method of the lesson. Such a lesson admits of a variety of forms, although the particular one which is adopted must depend on the teacher's power of using the board. A highly artistic lesson would, of course, be attempted only by a few teachers, but one which consists of a simple outline sketch, or a printed or written text, can be given by all. Such a lesson is especially suitable for young children. Appropriate subjects will at once suggest themselves to teachers—a lamp, a girdle, an anchor, a net, a serpent, a yoke, a palm-tree, a vine, a fig-tree.

The Steps for a Bible Blackboard Lesson :—

1. The Introduction. A rapid outline sketch drawn on the board in front of the class, and a few questions about it—the size, the shape, &c., of the actual thing, discussed by means of simple questions—*e.g.* the size and shape of an Eastern lamp. Draw it on the board, and have a little talk about it.

2. A few interesting facts about the subject, such as the sketch would suggest. The structure, the use, &c., of the lamp, and a comparison with the modern lamp.

3. Print clearly on the board the Bible text which the sketch is meant to illustrate—*e.g.* "Thy Word is a lamp unto my feet."

4. A simple application of that text—God's Word like a lamp; it lights the pilgrim's path, brightens and cheers his way, &c.

A BIBLE PICTURE LESSON

A Bible picture lesson is one in which a picture is used not merely to illustrate some point, but is one in which the picture supplies the matter and the method of the lesson.

The Value of such a Method :—

1. The method is a perceptive one, especially useful for young children who cannot readily read, and whose attention is apt to be very fluctuating and transitory. Young children can be easily interested and taught by means of a picture.

2. It is an attractive method. Children delight in pictures, and such a lesson need never be dull or tedious.

3. It produces definite and accurate impressions, if the picture lesson be of the right kind. Worthy and adequate ideas can be given by means of a suitable picture. Dim, hazy, erroneous, mental pictures which are sometimes produced in an oral lesson, are avoided.

How to prepare a Picture Lesson :—

1. Secure a good picture.

2. Examine the picture carefully so as to find out exactly what part of the narrative can be taught from it.

3. Examine it with your Bible in your hand to see how far it is exact and truthful in its details.

4. Examine it finally with a plan of your lesson in your mind. Plan your lesson carefully, and then know and keep to your plan.

The Steps in a Picture Lesson :—

1. Put the picture where it can be seen by all, and by means of introductory questions secure a preliminary examination of the picture.

2. Remove the picture from sight, and tell vividly and graphically the incident or story from the beginning up to the point depicted in the picture.

3. Show the picture again now, and by means of the picture complete the story.

4. The teacher can now read or recite the whole narrative in the Bible words. That is a very important step for little children who cannot read.

5. A simple, pointed application drawn from the children.

The National Society, the S.P.C.K., and Messrs. T. Nelson and Sons publish some useful pictures especially suitable for these lessons—*e.g.* the Nativity of our Blessed Lord, Christ walking on the Water, the Sower, the Flight into Egypt, Christ blessing little Children.

A BIBLE OBJECT LESSON

As in a picture lesson, the object or model furnishes the subject-matter of the lesson.

How to use an object or model was explained in the previous chapter, and what has been said about the value and method of a picture lesson applies equally well to an object lesson. The one point of difference is that the model should not be merely looked at by the children, but should be handled by them. Sometimes, as an occasional treat, they might themselves construct the object in cardboard, or model it in clay, step by step, with the teacher. They do like making things.

Such expression work is a source of pleasure to the children, and a most valuable means of fixing in their minds the lesson, for *learning by doing* is the best method for children, and, indeed, for most of us.

The Sunday School Institute supplies a very good series of models for Bible teaching, and publishes a book of Bible object lessons written by the late Rev. J. G. Kitchen, which is very helpful and suggestive—a book which ought to be in every Sunday School library. If you have not been up to Serjeants' Inn, Fleet Street, go and look at the Institute Museum. It contains many Bible objects, a wonderful model of Jerusalem, and a very striking one, too, of the Temple. By seeing these things and realising their structure for ourselves, the better can we make them clear to the children.

How to vary the method for a Catechism lesson or a Prayer Book lesson will be dealt with in later chapters.

Different lessons will suggest to the thoughtful teacher a variety of attention-compelling devices, and the more you look out for them the more you will find.

Ingenuity increases with practice. Don't make the mistake of thinking that endless varieties are wanted, but try to arrange your teaching so that not more than two consecutive lessons are taught in the same way. After using a fresh method, go back to an old one, and so ring the changes as to produce that sense of novelty which will make your teaching live. Avoid grooves and ruts! Beware of staleness and monotony!

CHAPTER X

HOW TO TEACH THE BIBLE

BY REV. CANON MORLEY STEVENSON, M.A.

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THE Bible must ever be the chief source from which the Sunday School teacher draws his own inspiration and the subject-matter of his lessons. To know it better and to teach it more effectively must ever be his constant aim.

The Church teacher will be mindful that he has not to give simple Bible teaching of a colourless type, but to teach the Faith as embodied in the Creeds drawn up and sanctioned by the Church, which is "the pillar and ground of the truth." But the Bible is the exponent of these doctrines, and in its pages he finds the demonstration and proof of the truths which are the essentials of the Christian's belief.

No thoughtful person, however, can fail to be struck by the changed attitude of modern thought towards the Bible. Fifty years ago every statement in the Bible was accepted as true *because* it was in the Bible. But in the last fifty years the Bible has been subjected to a searching criticism, with the result that the old view of what was called verbal inspiration has well-nigh passed away, and the human element in its writers more largely insisted upon.

That this change of attitude has witnessed the weakening of the faith of some, and even the overthrowing of the faith of others, must be sorrowfully admitted. It is the inevitable result of periods of transition and change. But that the Bible has emerged from the scathing trial strengthened and purified is the belief of those most competent to judge.

The Bible contains God's revelation or message to man. In the conveyance of this message the Holy Spirit made use of certain human agents. These agents did not lose their

personality or characteristics. They wrote as men of their time would naturally write, with the style, the manner, the idiosyncrasies of the countries in which they lived and of the times in which they moved, but none the less they conveyed the message they were inspired to give.

The consequence of this restatement of the position is the removal from the region of compulsory and literal belief of many details in the Bible which have been stumbling-blocks to the believer and weapons in the arsenal of the sceptic, and the placing of the Bible rightly understood on a firmer and more intelligible basis.

It is all-important that the Sunday School teacher should have some knowledge of the trend of modern thought in this matter. His older scholars will soon be made familiar with objections and difficulties in the workshop, the office, &c. They will look to him for answers to these objections. Through them he may reach a wide circle and do much good, but he himself must be well equipped, or he will be defeated in the strife.

It is the object of this chapter first *to suggest lines of thought which may be helpful, and then to offer some practical advice on the methods of teaching.*

BIBLE DIFFICULTIES, AND SUGGESTIONS FOR THEIR SOLUTION

1. Modern scholarship has made it clear that many of the books of the Bible, especially in the Old Testament, are composite—*i.e.* they consist of different documents, written by different people, and brought together by some one whom we should now call an editor ; also that many of them were not written by the people to whom they were formerly ascribed, nor at the dates to which once they were believed to have been put forth.

As a simple example of this we may take the first two chapters of Genesis, which contain two accounts of the Creation, with characteristics which mark them as the work of two different authors. In the first account (Gen. i. and ii. 1-4) we have an orderly arrangement, with a repetition of a refrain at the end of each day's work. The work of each period is stated precisely, and the whole culminates in the

creation of man. The second narrative starts from the creation of man, which is followed by the formation of the garden, the making and naming of the animals, and, finally, the creation of woman.

The compiler of the book has inserted both, because each approaches the creation of the world from a different standpoint and with a different purpose.

The account in the first chapter is evidently written with the main object of impressing upon the reader the truth that Almighty God and no lesser deity is the Creator of the world, and that the work of His creation culminates in man, who is made "in the image and likeness of God." The object of the second account is rather to describe man's home, and thus to pave the way for the story of the Fall. The advantage of recognising this is clear. When the Sunday School teacher is asked to reconcile the apparent discrepancies of the two accounts, instead of making efforts to harmonise, as the old commentators did, by feats of ingenuity which excite our admiration but do not convince our reason, he can point out that these are two accounts, written from two different points of view, and therefore each author dwells upon that which is most important to himself, and passes over other things which do not concern his case.

Other questions of authorship, date, &c., do not touch the truth or value of what has been written, and consequently lead to no difficulties of belief.

2. Another point which has come into prominence of late years is that the Bible is an *Eastern book*. It is true that this is no new discovery, but it is only recently that we have realised its full meaning.

Eastern literature has its own special characteristics, which are very different from those of Western literature. We must expect to find these characteristics in the Bible, and we must be prepared to recognise them.

(a) One characteristic of Eastern literature is its fondness for expressing truth in the form of story, allegory, and illustration. A Western will relate his facts and make his statements in a plain and direct fashion; an Eastern will clothe them in metaphor or parable.

Abundant evidence of this will be found in the teaching of our Lord. As He sits on the well of Sychar talking to His

disciples, He does not say that the woman of Samaria will be the first of a large number of people in that district who will believe on Him, but, looking on the fields in which the wheat is just pushing up its tender blades, He says, "The fields are white already to harvest." Literally it was not so, but figuratively it expressed the truth he wished to convey.

This characteristic runs through the whole Bible, and makes it at all events lawful to regard as allegory what was formerly looked upon as literal truth. We see and admit this in the New Testament, but we do not always recognise it in the Old. No one takes literally the description of the heavenly Jerusalem, with its streets of gold, gates of precious stones, &c. We rightly regard this as symbolising all that is pure and beautiful. Why, then, should we insist upon a literal interpretation of the Garden of Eden, with its mystical trees, &c. ?

I do not say that with little children it is wise to destroy the literal conception of, say, the story of the Fall, any more than we should destroy their conception of the characters in the *Pilgrim's Progress*, but we should so teach the story that the child may feel that the essential worth of the narrative is not in the drapery that clothes it.

With older scholars we shall find that a host of difficulties will have been removed when they understand that the allegory presents in a most graphic and dramatic form the subtle force of temptation and the dark consequences of sin.

(b) Again, a characteristic of Eastern writers is to speak of Almighty God in human terms, and to ascribe all events immediately to Him.

Thus the writer of Genesis represents God as walking with Adam and Eve in the Garden of Eden and talking to them. A Western writer would speak of communion with God, would describe the sense of shame which was the result of sin, which led to the natural desire to clothe their nakedness, and would see in all this the dictates of God speaking to man through his conscience.

(c) Lastly, under this head we may say one word as to what have been called the scientific and moral difficulties of the Bible.

It is at least doubtful whether there is any statement in the Bible which is at variance with modern scientific know-

ledge ; ¹ but, be this as it may, we should expect the writers of those days to write in accord with the knowledge of the times in which they lived, and if that knowledge is at variance with the scientific thought of the present time, it need not cause the Sunday School teacher of to-day the least concern.

Ignorance of scientific truth does not disqualify a man from imparting the messages of God to man. So with so-called moral difficulties—*e.g.* Jael's murder of Sisera. "Blessed be Jael" expresses the level of moral thought which would have been prevalent in those times. We, who live in Christian times, follow different teaching and have another standard, and are in nowise committed to the approval of such an act.

3. I pass now to the last of those subjects which modern scholarship has helped us to deal with—viz. the miraculous element in the Bible.

From my own experience with Sunday School teachers, I believe that the miracles related in the Bible have caused more difficulties with older scholars than anything else. Let us note, first of all, that miracles do not happen haphazard.

There are but three outbursts of supernatural power in the form of miracles in Bible history—viz. in the time of Moses, of Elijah and Elisha, and of our Lord. In each case there is a good and special reason for miraculous energy.

The life of Moses is bound up with a most critical time in the history of the Israelite nation. They are a nation of slaves, crushed under the heel of a tyrannical despot. From this bondage they are to be delivered. Furthermore, they have to be educated into a belief in Jehovah, and to be made to learn that He will be their Protector, their Guide, their God. They are to be led through the wilderness life, and gradually changed from a nation of slaves into a nation of brave, warlike men. They are to receive a Divine law, to embrace a Divine worship.

As we realise the stupendous task which was committed to Moses, we instinctively feel that without some outburst of supernatural power, of miraculous agency, it would have been impossible for him to have accomplished what he did.

¹ See an interesting paper read by the Rev. G. T. Manley at the Church Congress, 1907.

The miracles of Exodus are felt to be reasonable, and in accord with the fitness of their times.

We pass on to the time of Elijah. Again, we are in a crisis in the nation's history. The people have deserted Jehovah, and have become worshippers of Baal and practisers of the licentious and immoral rites connected with that religion. Only seven thousand have remained true to Jehovah, and have not bowed the knee to Baal. The whole influence of a powerful king and of a wicked queen is being exerted to stamp out the worship of the true God, and unless some speedy help is brought, Israel will be no longer God's people, the purpose of God will be frustrated, and the promises made to Abraham and his seed will be null and void.

It is at such a crisis that the prophet Elijah is raised up. Again we see how necessary it is that he should be supported by supernatural agency, and that God should show by miracles the truth and power of the Almighty.

As we read the description of that wonderful scene on Mount Carmel, and realise the impotence of the priests of Baal, and see the fire of the Lord descend from heaven, we once more understand the fitness of the Divine interposition and the due place of the miraculous in the critical position of the history.

In thus learning to see the purpose of miracles we shall largely remove the difficulties which have been felt by some about them.

When we turn to the miracles of Jesus Christ, we place them at once upon a different footing. Believing Him to be not only Son of Man but also Son of God, we should at once expect Him to do works that none other man ever did. There should be no difficulty in believing that He worked miracles. The difficulty would be that, being what He is, He should not have done anything more than other men have done. Into the purpose of His miracles we need not go here, but to the believer in His Divinity they can present no difficulty.

We turn now from these difficulties to offer some practical advice on teaching the Bible. It may be helpful, first, to name some *general principles which teachers will do well to keep in mind*.

I. The Bible is not one book, but many ; a library of literature, of various kinds, of different value. Therefore we need to choose what is best fitted to instruct and edify the child.

The Books of Joshua and Judges used to be regarded as favourite books for lessons, yet they are mainly the record of a turbulent period marked by bloody warfare.

2. The Bible contains a progressive revelation. It is the history of a people whose ideas of God and of religion were at first crude, and whose tone of moral and spiritual life was low. We must not take their words and deeds as precepts and practice to be followed, though there are brilliant exceptions to this in such lives as that of Joseph and others.

We trace the gradual growth in the truer conception of God, especially in the writings of the prophets, to whom also we owe higher ideals of righteousness, until, after centuries of preparation, we are brought to light and life in the Incarnation of Jesus Christ.

3. The Old Testament contains the account of the preparation of the Chosen People for the coming of the Christ. It should, therefore, be our aim not so much to teach some special book as to give some idea of the history of the Jewish people and of the stages of that history. Our teaching too often stops short at the Captivity, with the possible addition of the Books of Ezra and Nehemiah.

It is quite possible to construct historical teaching out of the Psalms and Proverbs, and thus to give an idea of the Jewish nation as it was in the days just before the Incarnation.

General Hints on Bible Teaching.—Let me in conclusion pass on to *some general hints on our teaching.*

Much has been well said in the chapters on The Preparation and Delivery of a lesson which I need not repeat here, but I add a few points.

1. Let us get rid of chapter and verse. The Historical books, both in the Old and New Testaments, are a *series of stories* and should be taught as such.

Let us mark them off in our own Bibles, as the story of the Creation, the story of the Fall, the story of the Burning Bush, the story of the Birth of Christ, the story of the Feeding of the Five Thousand, &c. In some cases the story is so long that it will need several lessons, *e.g.* the story of Joseph, and then it may be divided into several stories, *e.g.* Joseph in prison, Joseph the Governor of Egypt, &c.

But let us teach by stories, not by chapter and verse.

2. Let us *teach by periods, not by books.* Put into each story

all that belongs to that story or throws light upon it, in whatever book it may be found. You are teaching the invasion of Jerusalem by Sennacherib in the reign of Hezekiah. Connect with it not only the historical chapters of Isaiah (xxxiii. and xxxvii.), but chap. xxxiii., which deals so graphically with the events. The prayer of confidence in verse 2. The description of the effects of the invasion, and the determination of the Lord to rise and scatter the invaders (vv. 7-12), and the picture of deliverance and peace in the rest of the chapter. Then turn to Psalm lxxvi., and see how well it befits the occasion of that deliverance.

Or you are teaching the conversion of Saul. Do not forget to put by the side of the historical accounts in the Acts the further information which is given in the first chapter of the Epistle to the Galatians.

3. Coming to the New Testament, *let our teaching centre round the person of Jesus Christ*. Christianity is allegiance to the Christ. We must spare no pains to let the person and life of the Saviour stand out in all the vivid and beautiful life of the Evangelists.

We want them to believe in Him and love Him. All else will follow. He has left us many beautiful pictures of Himself. It is for us to represent Him as the Infant in the Manger, the Boy in the Temple, the One who went about doing good, the Good Shepherd, the Light of the World, the Crucified Saviour, the Risen Lord.

From the Gospels we pass to the work which He left to His people to carry on, the spreading of His Church, the extension of the Kingdom of God.

In the Acts and Epistles we find the principles which guided the Apostles in this work, which guide the Church still; we learn something of the difficulties which they encountered, which we must expect to encounter also.

We try to make our children realise their membership in that great Body, their loyalty as subjects of that Kingdom, their privilege and duty in trying to promote its growth, and we point forward to its glorious consummation as portrayed in the closing paragraphs of the Revelation.

I have but touched upon the fringe of a great subject. Its importance cannot be exaggerated. Few people are aware of the great efforts which are being made to draw away our

young people from a belief in the Bible. To this end its teaching—especially that of the Old Testament—is grossly, though I trust not wilfully, misrepresented. It behoves all Sunday School teachers to clear their minds and gain true ideas of the right interpretation of Holy Scripture, so that they may build up children in the Faith, and strengthen them to resist the assaults of those who would overthrow the Christian religion.

CHAPTER XI

HOW TO TEACH THE PRAYER BOOK

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IF the Sunday School is to be the handmaid of the Church, one great object to be kept in view by its teachers should be to train children in the principles of reverent, intelligent worship and to lead them to a right perception of the meaning and excellence of the Prayer Book. The course of lessons on the Prayer Book in this series will provide adequate help for this ; so that the object of this chapter is rather to point out certain principles which should be borne in mind and certain methods of teaching which may be useful.

We may begin by asking why our Church prefers a liturgical form of worship to the non-liturgical which some other Christian bodies adopt.

Without denying that extempore prayer has its proper and useful place, we may show that in the beautiful collects and other devotions of our Prayer Book we have prayers which have been used for centuries and have stood the test of time ; prayers which it would be impossible for any one to match in spiritual depth and beauty in an extempore composition. Again, the extempore prayer may meet the wants and aspirations of some, while the Collects are so framed as to wake a response in the minds of all.

The Liturgical service is not a one man service, but truly congregational.

It should also be shown that Forms of Prayer are Scriptural, as *e.g.* the form of Blessing prescribed for the use of the Jewish Priests and the Lord's Prayer.

Having thus taught the advantage of a Common Form of Prayer, it is natural to consider what that Form shall be, and

this brings us to the history of the Prayer Book. Any attempt to enter fully into this subject would be out of place in a Sunday School, but a lesson or two may well be spent in tracing the coming of the Liturgies of Ephesus and Rome to our country; the story of the mission of Augustine always interests, and then some idea may be given of the compiling of the Sarum Book and so to the work of the Reformation.

What is important is to show the great principles which guided the reformers in their work, viz.:¹—

1. *Purgation*.—The removal of legends and multitudes of responses, &c., with which the service was overloaded; also such practices as were not Primitive and Apostolic, *e.g.* the Invocation of Saints.

2. *Translation*.—The use of the English language instead of Latin.

3. *Simplification*.—The abolition of many ceremonies, and the introduction of a less elaborate and more simple ritual.

4. *Uniformity*.—That there should be one and the same book for the Kingdom.¹

It is to these principles that we owe the use of services which are—

- (a) intelligible,
- (b) simple,
- (c) congregational,

and which render the worship of our Church intelligent, earnest, and reverent, wherever the service is conducted in accordance with these principles. One or two good and useful lessons may be given on these principles, with illustrations from the Prayer Book.

It will next be well to show how the Prayer Book is intended to be *the Churchman's life companion from his Baptism to his death*. In his earliest days he is brought to the Font to be dedicated to God, brought into the great family of His Heavenly Father and made Christ's faithful soldier and servant. When he is old enough, he takes his place in the body of the Church as a learner, and there through the Catechism and other instruction he is taught all that is necessary for his soul's health, and is initiated into the principles of Divine worship. He then passes to the Chancel step, where the Bishop's hands are laid upon him at his Confirmation,

¹ For these see Evan Daniel on the Prayer Book.

and he is strengthened by the gift of the Holy Spirit for his life's service. Finally, he is given the great privilege of kneeling to receive the Blessed Sacrament of the Body and Blood of Christ, and, strengthened and refreshed by this Holy Sacrament from week to week, he is helped to walk more closely with His Lord and to enter into living union with Him.

The Daily Service hallows his daily life, and in the Litany he remembers to intercede for others as well as praying for himself.

The Church is ready to sanctify his marriage, and finally to comfort him in his hours of sickness and to lay his body to rest with prayer and Benediction.

The teacher, however, must not forget to point out that while the Church has her duty to her children, the children have theirs to the Church. A loyal acceptance of the Church's system and a willing obedience to her rules cannot be inculcated too soon. Even if the child be too young to follow out all that is enjoined, yet he may be taught to look forward to the time when he may do so. To this end the teacher is advised to give attention to the opening pages of the Prayer Book. I give a few examples.

There is the chapter on "Ceremonies." It is not suggested that children should read this, but that the teacher should give a lesson on this subject.

The Church of England has abolished a large number of ceremonies with which formerly the services were overlaid, but she has retained a fitting number, which should be observed. She says they are "neither dark nor dumb," *i.e.* every ceremony clearly sets forth the lesson it is meant to teach. To kneel for prayer, to stand for praise, to sit for instruction; these ceremonies tend to a reverent and seemly worship.

The dress of the clergy, the ornaments of the Church, the Sign of the Cross in Baptism all require and should receive careful explanation.

Then we find the Table of Feasts and Fasts, and the Calendar of the Christian Year. Why are these Seasons and Days ignored by so many professing Church people? Is it not because they have never been carefully instructed in them?

Here we have matter for a course of lessons, alike interesting and useful. Passing from these lessons, we may again find a helpful series in a course on concrete objects illustrating the

worship of the Church, *e.g.* The Font, The Lectern, The Pulpit, The Altar, &c.¹

Turning now to the different services, we begin with *Morning and Evening Prayer*. It is important that children should understand that daily service is the mind of the Church, and that Morning and Evening Prayer are framed on the assumption of daily use. It is true that the great majority of people cannot attend daily service, but it is well to recognise the ideal if we cannot attain to it. The consecration of each day by worship is the principle of the daily service, and the devout worshipper should go forth in the morning with strength to meet the trials, temptations and difficulties of the day, and in the evening prepare for rest with a grateful heart for the mercies of the day and a humble prayer for protection during the night.

The essential parts of daily worship cannot be better summed up than they are in the opening exhortation. These five points make a useful lesson.

Special care should be taken to explain the purpose and fitness of the Canticles, *e.g.* the Venite, the Psalm of Invitation, the Te Deum, the great hymn of praise, the Benedictus and Magnificat, memorials of the Incarnation, and so on.

It is also important to show the fitness of the Psalms for use in public worship giving plenty of illustrations, *e.g.* Ps. iii. is a morning hymn, "I laid me down and slept and rose up again," &c. Ps. iv. is an evening hymn, "I will lay me down in peace and take my rest," &c. Ps. xix. has for its subject "The Law of the Lord." Ps. lxxxiv. is on the joy of worship in God's House, &c. Show also how the Psalms may be interpreted in a Christian sense. Ps. xxiii. does not only tell us of David's shepherd life, but speaks to us beautifully of the love of the Good Shepherd for His sheep.

Children also should learn for which days proper Psalms are appointed and their fitness. The Lessons are the daily proclamation of God's truth by the Church to the world.

The recital of the Creed reminds us of the great truths which we as Christians believe, and of the necessity of living our lives as those who mean to be guided by these truths. The rest of the service consists of prayer. The teacher will

¹ A Catalogue of Church Furniture will give examples of different designs and symbols, which will illustrate these lessons.

do well to explain the structure of the Collects, and the children are interested in finding out the way in which Collects are built up. I give one as an example.

1. O God,	Address
2. Who declarest Thy almighty power most chiefly in showing mercy and pity ;	Ground of petition
3. Mercifully grant unto us such a measure of Thy grace,	
4. That we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure ;	Benefit hoped for
Through Christ Jesus our Lord.	
	Mediation

The teacher should note that sometimes the ground of the petition is absent, as in the Collect for the Fourteenth Sunday after Trinity, and sometimes the Benefit hoped for, as in that for the Seventeenth Sunday after Trinity.

The *Litany* is sometimes thought to be a service which does not appeal to young people. This should not be the case. Missionaries tell us that the native Africans prefer it to any other form of prayer. They find it difficult to follow a long prayer with attention, but in the Litany they say, " You tell us what to pray for, and then we pray." This will probably hold good for children if taught to regard it in this way. It certainly contains material for an admirable lesson on Intercessory Prayer.

The origin of Litanies may also be taught in an interesting way. The story of the Litanies organised by Mamertus, Archbishop of Vienna, on the Rogation Days when the town had been visited by a series of calamities; that of Gregory the Great and the plague at Rome, and that of Augustine on his mission to England will form a useful introduction to the subject.

It has been well pointed out by Prebendary Reynolds in his *Handbook to the Book of Common Prayer* that almost every word in the Litany reminds us of some event in our Lord's life, and children will like finding out these comparisons.

I turn next to the *Holy Communion Service*. We cannot too soon begin to impress upon children the solemnity and importance of this service. To become a communicant should be set before them as a goal to which they are pressing, as a prize to which they may look forward and hope to win.

It is important, therefore, that they should have an intelli-

gent understanding of the Service. It will be natural to begin with the account of the Institution, pointing out its connection with the Jewish Passover, and showing how for Christians it is the commemoration of a greater deliverance as the continual remembrance of the sacrifice of the Lamb of God.

Some account may be given of the ancient Liturgies and of the way in which our service has come to us, "changed, yet the same." The teacher will point out that however Liturgies may differ from each other, yet all contain certain features in common, viz. Prayer, Praise, Instruction, Commemoration, Communion, and Blessing. The Service is naturally divided into three parts, (1) Preparation, (2) Communion, (3) Thanksgiving.

In the first part the most salient features are: (1) The Commandments, interpreted in the fullest sense as in the Sermon on the Mount, and forming the rule by which we should examine our lives. (2) The Epistles and Gospels, striking the keynote of the instruction for the season. (Illustrations should be given of this.) (3) The Nicene Creed. The history of this Creed makes an interesting and instructive lesson. (4) The Offertory. The offering of Alms, Bread, and Wine, and Prayer, showing that we must come in a spirit of thankfulness and not empty-handed to the worship of God. (5) Finally, the Confession, Absolution and Comfortable Words.

The Second Part opens with the *Sursum Corda*, Preface and Sanctus, striking the note of praise. The teacher will get the children to realise something of the great chorus of praise, ever rising from heaven and earth to the throne of God, and the privilege which it is for each one to be allowed to share in this. The Prayer of Consecration will need careful explanation, containing, as it does, terms not familiar to children, *e.g.* redemption, oblation, satisfaction, &c. They should be led to see that it is the central feature of the service to which all that precedes leads up, and all that follows derives its significance. The Communion, again, needs careful explanation. It will be a help to connect this with the teaching of the Church Catechism. The third part embodies the thanksgiving of the communicant. The thought of what return we can make for the great gift we have received is prominent in both the beautiful post-Communion prayers, while the Angelic Hymn and the Benediction form a fitting close to the service.

Profitable lessons may be given on the titles of the service and on that of the Eucharist, so bringing out the different aspects.

Lord's Supper	Institution.
Holy Communion . . .	The Communion of the Body and Blood of Christ.
Eucharist	Sacrifice of praise and thanksgiving.

Care should also be taken to connect the teaching of this service with the instruction in the Catechism, bringing out that it is "the continual remembrance of the sacrifice of the death of Christ" and "the strengthening and refreshing of our souls."

As Baptism is the beginning of the child's spiritual life, as by it he is admitted to certain great privileges and assumes certain great responsibilities, a study of the *Baptismal Service* cannot fail to be most instructive.

Children are fond of witnessing a Baptism, but we cannot too soon impress upon them that we should not be present merely to look on, but to welcome a new member of the Church of Christ and also to remind us of our own Baptism.

The beautiful Collects at the beginning of the service with their allusions to the Old Testament types are full of teaching, and the well-known Gospel supplies matter for a lesson on Infant Baptism.

The Baptismal Vows give an excellent opportunity for instruction in a subject of which the child cannot be too frequently reminded.

The symbolism of Baptism should be explained (Rom. vi. 3, 4), though owing to our climate the child is not generally immersed. Mr. Keble's beautiful poem in *Lyra Innocentium* may be quoted :—

"Once in His name who made thee,
Once in His name who died for thee,
Once in His name who lives to aid thee,
We plunge thee in Love's boundless sea.

Christian, dear child, we call thee,
Threefold the bath, the Name is One,
Henceforth no evil dream befall thee,
Now is thy heavenly rest begun !"

The words of reception and the sign of the Cross impress the lessons of "whose we are and whom we serve." The thought that we are Christ's faithful soldiers and servants, and that we are bound ever to remember this in daily life, is one that cannot be too strongly impressed.

Lastly, we are taught that Baptism must be followed by careful instruction in all things that a Christian ought to know and believe, and thus the way is prepared for the next great public step of Confirmation.

There are attractive methods of teaching this service, which may be adopted.

It is good sometimes to take a small party of children to a Baptism, so that they may better understand what takes place. If the Baptism is of a child known to them, they may be encouraged to make some simple decoration of the Font.

There is the plan of the Baptismal Roll advocated by Miss Hetty Lee in her *New Methods in the Junior Sunday School*, in which the name of a newly baptized infant is inscribed, and the whole school is interested in the event.

This is followed up by keeping the Birthdays or Baptismal days of children with some pleasing ceremony and appropriate hymn. This may seem small matters, but they help to awaken interest and to keep the thought of their Baptism in the minds of the children.

From the Baptismal Service we pass naturally to the *Order for Confirmation*.

It is most important that the teacher should make the children understand that Confirmation does not consist in the renewal of the Baptismal vows, but in the gift of the Holy Spirit. A lesson may usefully be devoted to the renewal of the vows, and it may be shown what an excellent preparation this forms for Confirmation, and how impossible it would be to get any benefit from Confirmation unless we come in the spirit of renunciation, faith, and obedience, and with the earnest desire to be faithful soldiers and servants of Jesus Christ. But it is the importance of the strengthening gift of the Holy Spirit which we must impress upon children, especially when they are getting to an age when they may begin to look forward to Confirmation, and also to realise their need of strength as they see the force of the temptations in their path.

By reference to the Acts of the Apostles show that Con-

firmation has existed in the Church from the very first, though not known by that name, but by the title of "Laying on of Hands," and teach them that through this outward sign, accompanied by prayer, those who come in the right spirit may certainly expect to receive the Holy Ghost to strengthen them to do right and resist evil.

A useful lesson may also be given on the seven gifts of the Holy Spirit as named in the Collect.

Wisdom	Which helps us to know God and good.
Understanding	Which helps us to know about God and His Word and works.
Counsel	Which gives us a right judgment.
Strength	Which enables us to resist temptation and be strong to do right.
Knowledge	Which enables us to discern between good and evil.
True Godliness	Which helps us to grow in grace and holiness.
Holy Fear	Or reverence.

Lastly, a few words may be said on the subject of the *Ordination Services*.

It will be useful to put certain principles clearly before children. They should understand the three orders of the Ministry and the duties and powers which appertain to each. These may be deduced from the Ordination Services and from the Ministerial offices, as exercised in the Church.

The existence of the three orders may be shown in the New Testament. So also that "no man taketh this office upon himself," but it is conferred upon him by lawful authority, and the special power and gift conveyed to him by the laying on of hands and prayer.

In fact, no pains should be spared to impress the necessity of a lawfully appointed Apostolic ministry.

The careless drifting of people from one Christian Body to another in later life is largely due to vague notions concerning the Christian ministry and to the idea that one is as good as another.

I must bring this chapter to a close. It has been impossible to go into the details of this great subject. My hope is that I have been able to start some lines of thought which will be further and better developed in this series of manuals.

CHAPTER XII

HOW TO TEACH THE CATECHISM

BY REV. E. G. WAINWRIGHT, M.A.

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I. *The Teacher's Aim and Object.*—A mountaineer who aims at reaching some distant peak selects beforehand the route by which he may most easily and speedily attain his object. He provides himself with an adequate knowledge of the path he has to follow : he anticipates his requirements in the matter of food and clothing : he considers carefully what apparatus and equipment will be necessary : he selects his climbing tools and gear. So it must be in teaching, for *Methods are determined by Aims.*

Let this thought possess our minds and inspire our efforts as we set out to teach the Catechism. Let us consider carefully what we have to do, and having fully realised the nature of our task—its aim and object—let us then proceed to choose our methods, to ponder over ways and means. And there is another consideration of still greater importance. Teaching may be defined as the transference of *living ideas* from the teacher to the child, and this is especially true in respect of religious teaching. It follows that the ideas to be transferred must first live in the mind and heart of the teacher. We must be quite sure, therefore, that the truths and doctrines of the Catechism are of real vital importance to our own spiritual growth and development, that its rules and precepts find a willing and conscientious obedience in our own daily lives, before ever we can hope, by God's help, to become efficient and successful teachers. Religious teaching demands the *religious teacher*. "Thou therefore which teachest another, teachest thou not thyself?" (*Rom. ii. 21*).

The object before us is to instruct our children in the chief

principles of the Christian religion. We have to convey to each individual child a sufficient knowledge of those "things which a Christian ought to know and believe to his soul's health": we have to give him that instruction which our Prayer Book lays down as a necessary preliminary to Confirmation: we have to enable him to take his proper place, with a true sense of its privileges and its responsibilities, as a full member of the Catholic Church of Christ.

That is our aim in general: let us consider it in further detail. No knowledge is worth the name if it is incomplete, indefinite, and easily forgotten. Following the example of St. Paul, we must not shrink from declaring "the *whole* counsel of God," in all its bearings, with due regard to the balance and proportion of its parts. We must also aim at *definite*, doctrinal teaching of a simple, and therefore of a dogmatic character. Children do not welcome a set of hazy views or bewildering speculations. "A child is just the creature," said the late Bishop Creighton, "who ought to be taught the most dogmatic religion possible." Again, our teaching will be valueless unless its results are permanent, unless its fruits are lasting. It must therefore impress the memory by constant repetition and recapitulation. Our lessons must be driven home: they must produce a permanent and inefaceable impression upon the child's life and character.

2. *What the Catechism is.*—Having considered the teacher's aims, let us now realise how admirably the Catechism aids us in their fulfilment. For all practical purposes it is a complete statement of the great, cardinal principles of our religion. It teaches the child (i.) *what he is* (the Baptismal Covenant, with its privileges and responsibilities); (ii.) *what he must believe* (the Apostles' Creed, with its summary); (iii.) *what he ought to do* (the Decalogue, with its explanatory "Duties"); and (iv.) *how he is enabled to do it* (by using the means of grace in Prayer and Sacrament).

By its clearness and conciseness, the Catechism furnishes a brief and definite statement of religious truth. The questions and answers occupy only two or three pages of our Prayer Book. In this small compass we have a compendium of Bible teaching reduced to its simplest and clearest form. It only remains to be said that, if taught with skill and intelligence, if learned with care and accuracy, it is easily remembered

and retained as a permanent asset of spiritual truth in the mind and heart. Thus far we have dealt with the *substance* ; we now turn to the *form* of the Catechism. It is an instruction in the form of question and answer. Instead of being arranged as a continuous, closely-printed essay, the Catechism is divided into a series of brief and pointed answers to clear and definite questions. This catechetical arrangement enables the teacher to enlist the child's co-operation, to stimulate his interest, and to keep his attention. The more we give our class to do, the more we allow our children to take an active part in the lesson, the better will be its results. But it must not be forgotten that the disadvantages due to the form of the Catechism are sometimes overlooked. How often it happens that a child repeats an answer with unimpeachable accuracy, but unfortunately it is the *wrong* answer, *i.e.* it does not correspond with the question asked. The remedy for this defect is easily supplied. The children must learn *both* question and answer : they should be allowed to question one another and to correct their own mistakes.

3. *The Difficulty of our Task.*—If we are to become successful teachers of the Catechism, we must not underrate our difficulties. It has been well said that " the greatest crime a teacher can commit is to be dull." Is it not sometimes the case that the chief characteristic of a Catechism lesson is its dullness ? We must do our utmost to avoid this dullness, and it is no easy task. The Catechism, in itself, is dull and uninteresting to the average child. The vivid story, the picturesque narrative, the life history of heroic men and women, these appeal with irresistible force to the child-mind : the bare questions and answers of the Catechism, as they stand, offer none of this charm and attractiveness. Similarly the terms of " Magna Charta " are not so interesting to the child as the story of " King Alfred and the Cakes," but they are infinitely more worthy of study. We must use every effort, therefore, to make the Catechism attractive, to put life into its dry bones, to make it appeal with real interest to our children. This end must be attained by a wise use of Biblical and other illustrations, coupled with a skilful handling of the class, enlisting in various ways the children's interest and co-operation.

Again, if we are to be fully alive to our dangers and diffi-

culties, we must *distinguish between real and mere verbal knowledge*. While we must always make a wise and timely use of the child's power of memorising (or "learning by heart"), we must remember that words without corresponding ideas are of little or no value. A child may be taught to repeat with perfect accuracy: "I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof"; but it does not follow that he has any real grasp of the nature of a Sacrament. Moreover, we may be sure that if his Catechism lessons are mainly concerned with an unintelligent memorising of the text, he will acquire a permanent distaste for Prayer-Book teaching, and possibly for definite religious instruction as a whole. We must not treat the Catechism as if it were the multiplication table—something to be learned mechanically and only to be used intelligently later on. Our Catechism lessons should always *exercise the intelligence* as well as the memory of our children: they must be interesting as well as instructive: they must be bright and attractive if they are to appeal with success to the child's mind and heart.

Difficulties are only removed by conscious and persevering effort. Let us determine to ensure success by careful and systematic preparation of ourselves and of the lessons which we are called upon to teach.

4. *A Well-ordered Method*.—The natural order of teaching is from *particular* ideas to *general* ideas. A scientific teacher never *begins* a lesson with a precise definition or a fully formulated statement. For example, he would not begin a lesson upon "Repentance" by writing the following definition upon the blackboard: "Repentance means a change of heart, involving the conviction of sin and the purpose of amendment." Neither would he ask his class to repeat this general statement until it is committed to memory, even if he intended to devote the whole of his lesson to its explanation. The definition must come *at the end*; it must not furnish, as it were, the "text" for a sermon—it must emerge as a logical result of the lesson itself. A lesson upon "Repentance" should begin with the consideration of concrete examples, *e.g.* the repentance of King David and of the Prodigal Son, with possibly a reference to the remorse of Cain and of Judas

Iscaiot by way of comparison and contrast. The children would thus be led to realise for themselves some of the characteristics of repentance, and at the end of a successful lesson, they should be able themselves to furnish material for the definition.

Our teaching of the Catechism should be planned upon similar lines. We ought not to *begin* with the statements and definitions it provides: they should find their natural place *at the end* of our lessons: they should be the slowly-matured fruit of our careful and patient teaching. The Catechism is sometimes taught as if words preceded ideas, whereas it is a well-known fact that children often grasp ideas long before they can find words in which to express them. Our children are often taught to repeat the answers without any preliminary apprehension of the ideas they present. The dangers of such a topsy-turvy method are obvious. If our children begin their Catechism studies with an unintelligent memorising of the text, they will inevitably attach inadequate or erroneous meanings to the words—meanings which later on must be unlearned. Let us therefore see that the steps in our Catechism teaching are well-ordered, that the accurate memorising of the text is *preceded* by an adequate amount of preliminary instruction. By this means, greater interest will be aroused in our children and their intelligence will be trained and stimulated.

5. *Preparatory Lessons.*—Each section of the Catechism—if not indeed each question and answer—requires a certain amount of preliminary instruction. This is especially the case in regard to the opening section dealing with *The Baptistal Covenant*. Some teachers have been known to pass over the first question and answer entirely, as if of little or no importance. But there is the most urgent need to make the child acquainted, at the outset, with *what he is* (i.) by creation, and (ii.) by adoption. A lesson upon "*The Christian Name*" is therefore of first importance. It should lay adequate stress upon the child's individuality, in the world and also in the sight of God. It should also acquaint the child with his relation, first to an earthly family, and secondly to "the whole family in heaven and earth," leading up to the thought of a personal, covenanted relationship to God Himself. We come next to the circumstances under which this

vital relation was first established. Here a lesson upon the Divine Institution, and upon the present-day administration of the Sacrament will be necessary, and it would surely be of great practical value if our children were taken occasionally (class by class) into the church in order to witness a public baptism. Lessons should follow dealing with such subjects as "the beginning of a new life," illustrated by reference to the growth of a tree, the seed, the soil, tending and watering, grafting, pruning, bearing fruit, &c. A further lesson is also needed if our children are to realise the general character of a "Covenant." Illustrations may be drawn from every-day life; e.g. the agreement between a labourer and his employer (*cf.* the parable of the *Labourers in the Vineyard*), or between a soldier and his king, bringing out the relative bearings of privilege and responsibility. Biblical examples will also suggest themselves: the covenant with Noah, with Abraham, with Jacob. All this will prepare the child for an intelligent grasp of his position, his blessings, his duties as "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." Other preparatory lessons may be included in our scheme of preliminary instruction, e.g. upon "The Baptism of *Infants*," "The Need and the Duties of Sponsors," "The Relation of Baptism to Confirmation and Holy Communion." With such a course of preparation, the first four questions and answers in the Catechism may then be faced with good hope of an intelligent grasp of their meaning.

What has been said with regard to the opening section applies with equal force to the succeeding sections. Before teaching the *Creed* in detail, lessons should be given upon "Faith," "The Need and Use of a Creed," "The Holy Trinity," &c. Before dealing with the Commandments and Duties, lessons should be given upon "Moses at Sinai," "The two Great Commandments," "The New Commandment," "Who is my Neighbour?" &c. And similarly, before we approach the sections on Prayer and Sacraments, preparatory lessons are desirable upon such subjects as "The Need of Prayer," "Examples of Answered Prayer," "Prayer, private and corporate," "The Institution of the Sacraments," "Bible references to Holy Communion," "The Communion Service to-day." For further suggestions, see the London Diocesan

Sunday School Manuals on "The Call to Faith and Service" and "Prayer and Sacraments."

6. *Memorising the Text.*—Having taken steps in our preparatory lessons to see that our children have grasped certain general ideas and assimilated an adequate amount of preliminary information, we may now proceed to the next stage in our teaching, viz. the committing to memory of the questions and answers in the Catechism. Sunday School Teachers often find that many of their children are already able to repeat portions—if not the whole—of the text. Their task will now be to ensure that *all* their children have memorised the questions and answers, and that each individual child can repeat them without mistake. Every teacher needs to realise that in the Catechism we have a matchless "form of sound words," which, however, loses almost all its value unless every single phrase—we might even add every single word—is carefully weighed and appreciated. We must therefore be on our guard against the real dangers attending the child's wonderful faculty for memorising.

(a) His organs of speech are not fully developed and under complete control. His ordinary vocabulary is limited to words of few syllables, to words of his every-day use. He is unacquainted with theological terms and forms of expression. There is therefore considerable danger lest he mispronounce the longer words in the Catechism, lest its phrases become to him an unintelligible jargon. Hence arises the urgent need of *distinct enunciation and pronunciation*. To take a few examples, he must distinguish clearly between words like "sabbath" and "seventh," "covet" and "commit," "trespasses" and "trespass," "saints" and "sins"; he must pronounce distinctly and accurately unfamiliar words and phrases like "lusts of the flesh," "sanctifieth," "put in authority," "temperance, soberness and chastity," "spiritual pastors and masters," "repent them truly," "stedfastly purposing," &c.

(b) The child's repetition of the text must be word-perfect. Unless the answers are repeated with *absolute accuracy*, their value is very seriously diminished. Children will omit little words, e.g. "a member of Christ, () child of God," or they will put them in, e.g. "Thou shalt *not* do no murder"; they will overlook the claims of punctuation, e.g. "Repentance whereby they forsake sin and Faith," or, they will insert

stops of their own, *e.g.* "an inward and spiritual grace(,) given unto us"; they will make mistakes in *number*, *e.g.* "poms and vanities," and in *tense*, *e.g.* "First I learnt," "who sanctified me."

The following suggestions should be borne in mind when dealing with memory work :—

(i.) The teacher's example should be beyond reproach. Children will copy our mistakes and reproduce our carelessness in their own repetition.

(ii.) Let the children *see* as well as hear the questions and answers. A blackboard should be used for this purpose.

(iii.) Let the children sometimes *write* as well as repeat the questions and answers.

(iv.) Avoid simultaneous repetition. Test individuals.

(v.) The *questions* should be learned as well as the answers. Let the children question one another.

7. *Explanation of the Text.*—The steps in our method have so far been (i.) *Preparatory Lessons*, (ii.) *Memorising*. We now come to the third step, (iii.) *Explanation*, which should only be attempted when the portion to be explained can be repeated by every child with perfect accuracy. Obsolete and difficult words will need careful explanation, *e.g.* "vows," "succour," "ghostly," "wrath"; awkward constructions must be simplified, *e.g.* "Because they promise them both by their sureties, *which* promise," &c.; elliptical sentences must be expanded, *e.g.* "Yes verily; and by God's help so I will" (believe and do, &c.).

The teacher should take particular care lest the children memorise the explanations without any exercise of thought and intelligence; *e.g.* it will not suffice to accept "heir" as an explanation of "inheritor," or "love" as equivalent to "charity." Children will glibly say "A member of Christ is a part of Christ's Body—the Church," without realising in the least what the phrase truly means. Such word-for-word explanation is often worse than useless, as it serves to disguise what may be absolute ignorance.

The teacher is strongly recommended to put the questions of the Catechism sometimes in his own words, *e.g.* "What did your sponsors do for you when you were baptized?" "Why are babies baptized when they know nothing about Repentance and Faith?"

A lesson should be given from time to time upon the general structure of the Catechism and the relation between its various sections. The children should be taught, for example, the connection between Faith and Duty—how that good works are the fruit of a right belief. Above all, one must never lose sight of the fact that the teaching of the Catechism is based upon Holy Scripture, that Church Doctrine is Bible Truth. It will not suffice, however, to learn what are called “Scripture Proofs”: the Catechism must be explained, not by isolated texts merely, but by the whole tenour of Holy Scripture. A Catechism lesson is only a Bible lesson in another form—a Bible lesson of a *definite, doctrinal* character. It follows that the teacher must know the Bible thoroughly: it is the solid foundation upon which his teaching must ultimately rest: he must be convinced that the Christian Creed is, verily and indeed, a “Little Bible.”

8. *Application*.—Just as the Catechism should never be taught apart from Holy Scripture, so also it should never be taught without reference to its *bearing upon life and conduct*. We must constantly endeavour to bring home its lessons into the region of the child's own spiritual growth and development. Our teaching must “edify,” *i.e.* it must build up the fabric of Christian character; its best fruit will be shown in the *lives* rather than in the *knowledge* of our scholars. It follows that when we consider the *aim* of any particular lesson, we should spend some time in finding an answer to the question: “What is to be the bearing of this lesson upon the child's life?” Every lesson should therefore have its *application*, more or less clearly defined. The teacher must be warned, however, against the danger of presenting “ready-made morals” to his class. The moral of our lesson, in some cases, should present itself; in others, it may be necessary for the teacher to lead his children some distance along the road to the moral application; in *all* cases, a real sense of the lesson's moral and religious value should possess the mind and the heart of the teacher. It will be a wise and a fruitful plan to illustrate our lessons, as much as possible, from the lives and experiences of the children, especially in dealing with the Catechism section upon Christian Duty. It is always possible to give real point to our teaching by reference to childish faults and failings, seen in the home, in the school,

in the street. Lessons of obedience, of kindness, of purity, of honesty, of truthfulness, may all be taught by close reference to the child's own life and environment. Simple ideas of sin, of penitence, of forgiveness, of the need of Divine Grace, may also be imparted to the child without losing sight of the fact that such ideas exist already, *in the germ*, in his own mind and heart. So will our lessons become more and more truly interesting to the child, for they will find their points of contact with his own spiritual life and experience, and we may rest assured that, in God's good time, our lessons will prove to be "profitable" not only "for doctrine," but also "for reproof, for correction" and "for *instruction in righteousness.*"

CHAPTER XIII

THE SYSTEM OF THE CATECHISM AND ITS CONNECTION WITH THE SUNDAY SCHOOL

BY THE REV. A. B. BATER, M.A.

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What is the System of the Catechism?—A definition of the "System of the Catechism" is given in the Prayer Book in the rubrics at the end of the Catechism. The first rubric states that "The Curate of every parish shall diligently upon Sundays and Holy Days after the Second Lesson at Evening Prayer, openly in the Church instruct and examine as many children of his parish sent unto him as he shall think convenient in some part of this Catechism." The second rubric extends this order to "Servants and apprentices which have not learned their Catechism." The third rubric shows that this instruction is a necessary preliminary to Confirmation.

The System is not Foreign.—The system then, in all essential parts, is not of foreign origin ; it is entirely English, and need excite no suspicion in the minds of those clergy who are reluctant to adopt methods not originating in our own country, and so possibly unsuited to the genius of the English race. But with the growth of Sunday Schools and of religious instruction in our Day Schools, the Reformation system of Catechising by English Clergy in our churches has fallen unfortunately into disuse. Any revival should therefore premise a study of the System wherever it happens to be carried on, whether at home or abroad. Just as French, German, and American teachers come to England in numbers to study our secular methods of Education, so our religious teachers may with advantage study methods of religious education in foreign countries, always remembering that it is the *method*

of instruction which they have to study, and not those matters of doctrine about which differences arise.

I therefore recommend strongly the careful study of the following books: *The Method of St. Sulpice*, 5s.; *The Method of Catechising*, by Bishop Dupanloup, 7s. 6d. Both are unfortunately out of print, but second-hand copies may be obtained from the book-shops.

The Order of the Catechism, as carried out in some English churches to-day, varies somewhat, as is wise and necessary, from that established in Paris, which is usually taken as a model. However good the system of St. Sulpice may be in France, it is not necessarily equally satisfactory in England; many clergy therefore feel inclined to adopt an order more suitable to their particular needs and possibilities. The following order, carried out with slight variations in some English churches, is admirable in its way.

I. THE ASSEMBLY¹

1. The Intendant will arrive first at the Church, so that the general arrangements (seats, platform, table, &c.) shall be complete before the arrival of the Catechist.

2. The Catechist will be early at the Church to see that the requisite preparations are made by all helpers before the arrival of the children.

3. The Form-Assistants will arrive with the Catechist; see that the work of their own prefects (or heads-of-forms) is thoroughly done; be ready to meet their own children when they arrive, and see that they take their places quietly and reverently.

4. The Sub-Intendants or Entrance-Assistants will be in their places at the doors before the arrival of the first child; they will see that each child enters the Church in a seemly way. In speaking to any child, they will carefully subdue the voice to a whisper.

5. The Prefects (Heads-of-Forms) will arrive at the same time as the Catechist; will distribute the hymn books, writing blocks, pencils, and corrected analyses to their own forms;

¹ In Junior Catechisms the intendants, sub-intendants, form-assistants, and organist should, I think, be adults. In Senior Catechisms they may be chosen from the more regular and reliable members of the Catechism.

and will also see that their punctuality and regularity registers are in their seats ready for use.

6. The children will now enter (walking, not marching), either from an adjoining room, or directly from the outside ; they will proceed quietly each to his own particular seat, giving to the Prefect (Head of Form) their exercises or analyses worked during the week. Whilst the children are assembling the Organist will play a *soft* voluntary, not one which will call attention to himself, but which will conduce to reverence. The Form-Assistants will sit at one end of the form entrusted to them, the Prefects at the other. The Catechist will be in the Church, vested, before the children enter ; he will quietly but carefully note any weak points in the Assembly, and should endeavour to remedy them before the following Sunday ; his presence in the Church should ensure a good tone before the commencement of the Catechism ; an orderly assembly is a good promise for a reverent tone throughout the meeting.

II. THE OPENING

1. *All Stand*.—(a) “ In the Name of the Father, and of the Son, and of the Holy Ghost.”

(b) The text for the day, repeated by the children after the Catechist. The text embodies the leading thought of the Instruction and Homily.

2. *All Kneel*.—A simple prayer, specially written for the Catechism, said phrase by phrase by the children after the Catechist. It should vary from month to month. (Prayers will gain in value if *said*. The use of monotone is not conducive to a sense of reality.)

3. *All Stand*.—A hymn. (As soon as the organist begins to play the tune, the Intendant will collect from the Prefects the exercises or analyses worked by the children during the previous week.)

III. THE QUESTIONING (5 to 10 minutes)

1. *All Sit*.—(a) One or more questions from the Church Catechism, which is thus frequently repeated. The children will have had notice of these questions on the previous Sunday,

and those desirous of repeating the answers will have given in their names to the Prefects.

(b) Some questions and answers not previously prepared by the children on that portion of the Church Catechism which has been repeated, or on important points brought forward in earlier lessons.

(c) Three set questions and answers summing up the previous Sunday's instruction, dictated by the Catechist on the previous Sunday, and either learnt *or prepared* by the children during the week. If set questions and answers are objected to, other questions may be given by the Catechist, by way of revision of the previous Sunday's Instruction.

N.B.—Answering should be individual, not general. Children should be called on by name, and should stand to answer. Care must be taken to observe these rules, otherwise disorder will result. The Questioning (like the Instruction and Homily) is usually taken from the pulpit, but any suitable place may be taken by the Catechist.

2. A short report by the Catechist on the analyses or exercises sent in by the children on the previous Sunday. These exercises will have been sealed by the Catechist or the Examiner with red, blue, or green seals according to their value, whether first, second, or third class.

Common mistakes will be corrected.

A good exercise will occasionally be read.

The names, or preferably, the place numbers of those gaining the red seal will be read out.

Notices will be given out.

3. *All Stand.*—(a) Magnificat or hymn.

(b) The Creed (said, not monotoned).

(c) Simple prayers, and another hymn may be added here if desired, but the prayers will find an equally suitable place immediately before the Benediction at the close of the meeting.

IV. THE INSTRUCTION

1. *All Sit.*—The Instruction, addressed to the intelligence of the children and occupying from twenty to twenty-five minutes.

(a) The first set question and answer. Its explanation.

(b) The second and third set questions and answers in like manner.

The three set questions and answers were given on the previous Sunday to three reliable children to learn during the week. These questions and answers epitomise the teaching of the three parts of the Instruction.

The Catechist calls on the child who has learnt the answer to the first question. The answer being of great importance is said clearly by the child, repeated slowly and impressively by the Catechist, and sometimes also by the children, all of whom write both question and answer on their MS. papers. The explanation follows. The second and third questions are treated in similar fashion.

It will be noted that questions and answers serve the same purpose as does the well-selected text of a sermon. Objections will be raised to their use by some modern educationists, but, intelligently used, they are of extreme interest to the children, and must therefore override the misapplication of theories. In some Catechisms the formal answer is not said until the end of the explanation. This practice will commend itself to some Catechists.

The children will make notes throughout the Instruction, to help them in working their analyses or exercises during the following week. These analyses will be valuable in impressing the facts of the Instruction more firmly in the minds of the children. If any child should write every analysis for a whole year, the set of analyses should be bound and presented to the child at the Annual Festival.

If Catechists prefer not to use set questions and answers as introductions to the three parts of the Instruction, they may adopt any other suitable plan. (They must do this at times.) Each part of the Instruction must, however, have a definite heading, otherwise the children will fail to produce well-arranged analyses or exercises.

2. *All Stand.*—A hymn.

Writing blocks and pencils may be collected by the Prefects as soon as the Instruction has ended, and placed under the seats of the Prefects until the close of the meeting.

V. THE GOSPEL AND THE HOMILY

1. The Reading of the Gospel (an extract from one of the four gospels particularly suitable to the Instruction and the Homily). The Gospel may be preceded and followed by the "Glory" and the "Thanks." It should be read slowly and impressively; young Catechists would do well to practise it aloud before the meeting, so that no word or point be lost.

2. *All Sit.*—The Homily, an address lasting from five to ten minutes at the most, for the purpose of stirring the religious emotions of the children, and inclining them to carry out the duties spoken of, or contemplated, in the Instruction. As occasion demands, acts of faith, hope, or love, a special hymn or anthem, or a story illustrating the Instruction may be substituted for the Homily.

3. *All Stand.*—A hymn and collection, the latter made by the Prefects, and taken by them with due ceremony to the Catechist.

VI. CONCLUSION

1. *All Kneel.*—(a) Two or three short simple prayers.¹

One should have special bearing upon the Instruction and Homily.

One should be for sick and absent members.

One may be an act of faith, hope, or love, or may have special reference to the Collection.

One or all may be said, phrase by phrase, by the children after the Catechist.

(b) The Benediction.

VII. THE DISMISSAL

The type of dismissal varies. In some cases the children disperse quietly and informally; in others, they walk out, form by form, at a signal given by the Catechist to each form in turn.

While this is taking place, the Organist will play a *soft* voluntary, or the children sing a recessional hymn previously learnt by heart.

¹ If the prayers are said after the Questioning they need not be used here.

The Sub-Intendants or Entrance-Assistants will be in their places at the door safeguarding the orderliness of the dismissal, and giving to those pupils who desire it a double sheet of MSS. paper for the analysis or exercise to be written during the week. Their work will be the more effective if some of the Form-Assistants will station themselves near and outside the door, so that nothing verging on irreverence or disorder may take place either within or near the Church.

The Catechist will remain in the Church until all the children have left, and the work of Form-Assistants and Prefects has been completed.

An orderly dismissal is thus ensured, and the spirit of reverence preserved until the last child and the last helper have left the Church.

Analyses. Their Connection with Prayer.—Many Catechists speak of the difficulty of securing analyses from the children, week by week, satisfactory either in numbers or in quality. Trees never grow suddenly ; if they did, they would endure for a short time only. Patience and perseverance are therefore necessary. If the Catechist will do his best to arouse interest week by week, analyses will rarely be wanting. But his work must not only be interesting ; it must be well arranged. The set questions and answers need to be well worded, clear and pointed. If these be not used, definite heads and sub-heads must be supplied to the pupils as the Instruction proceeds.

Some Catechists speak with enthusiasm of the value of encouraging the pupils at the end of their analyses to form and write in their own words, either resolutions or prayers (or both) based on the subject matter of the Instruction. Well managed, this is of great value ; it calls out effort from the children ; it makes prayer more real to them, associates prayer with their work, makes it the outcome of their experience, and points the duty of putting into practice what they have been taught. Prayers committed to memory, but formed by others, have undoubtedly a special value of their own, but the prayer that is the result of individual effort and the outcome of individual experience is of greater value from the point of view of private devotion, especially with the young and unlearned. Any exercise therefore which will tend to

develop the habit of prayer-making is worthy of consideration by the teacher.

Connection with the Sunday School. Where the Sunday School fails: Its Teachers; its Adolescents.—An opinion largely prevails to-day that our Sunday Schools for older pupils fail in two important particulars, the first that of making their scholars ardent Church members, the second, that of dealing with the adolescent. The first is no doubt due to the fact that the teaching as a rule is in the hands of those who are not sufficiently versed in Church matters to be able to kindle an intelligent enthusiasm for the Church in their pupils. The latter therefore need instruction by the clergy to supplement that given in the Sunday School. The children moreover need to be trained, as the rubrics indicate, to look to their clergy as their chief guides and leaders in religious matters. The Catechism therefore forms a suitable supplement to the Sunday School.

In the matter of the adolescent, Sunday Schools experience the greatest difficulty in securing a large attendance of boys and girls—particularly the former—who have passed the elementary school age. Pride says to the adolescent that something more is necessary than that provided by the Sunday School. The change in life suggests change in treatment. The adolescent no longer acquiesces in a close association with other boys or girls of more immature years than himself. He is of an age when stronger food is necessary, given by stronger teachers. He has come to the time when true discipline is more possible than before. He is crying out for further information and, provided that the supply can be obtained in a manner satisfactory to himself, he will prove not only easily led, but enthusiastic for the system and the teacher who satisfies his unexpressed, but none the less real, adolescent needs.

The Catechism is Suitable to the Adolescent.—The time has come for a thorough scientific study by the clergy of the subject of adolescence. Without it, we shall never retain the great majority of adolescent lads and girls for the Church. The period of adolescence is the most important with which the clergy have to deal; yet with regard to its treatment the greatest ignorance prevails. Any brief scientific study of this subject will however convince the clergy that Catechisms for

children of thirteen years and onwards will prove an admirable means of overcoming some of the difficulties which assail the superintendents and teachers of upper Sunday Schools to-day.

The Sunday School and Catechism need not be Separate.—The Sunday School and the Catechism need not however be separate. They are simply parts of the same system. Up to the age of twelve, or until they have passed Standard V., boys and girls may continue in their Sunday School classes. After that, they can be drafted into the Catechism. But there will always be some scholars who will wish to continue in the Sunday Schools, and for these the most suitable arrangement appears to be School in the morning, Catechism in the afternoon. Morning School should, however, be absolutely voluntary, no attempt even at indirect compulsion should be made; but if the Class teachers give full attention to preparation, they will find that many members of the Catechism will gladly and regularly attend.

The Sunday School Syllabus and the Catechism.—Catechists should, however, provide for such a syllabus in the School as will suit the Catechism. Special portions of Old and New Testament, special figures in Church history, special men and women of more modern times (*e.g.* Florence Nightingale) might be dealt with in such an order as to illustrate the work of the Catechist, and deepen the impression made by him. Thus if on a certain Sunday afternoon the Catechist were to deal with "The Holy Catholic Church," on the following Sunday morning the Class teacher might present some great figure in Church history or the mission field, whose work consisted in an effort for the extension of the Catholic Church. In such a case the School would give valuable help to the Catechism, and both would be the more effective from the dovetailed syllabus.

As will be seen from the above, I do not particularly advocate Catechisms for children under the age of twelve unless they have passed Standard V. The clergy in general are so unused to dealing with little children, that their lessons are beyond their pupils. Far more good will be accomplished if the clergy will take monthly, quarterly, or seasonable services for such younger children, care being taken to invest the service with interest, hymns, prayers and talk being particularly chosen for young children.

The ideal arrangement for Sunday Schools and Catechisms seems to me to be as follows :—

I. A Reformed Infants' Sunday School of the kindergarten type for children up to the age of eight.

II. A Reformed middle School where a specially trained superintendent is in charge, and where care is given to expression work. Ages of children from eight to twelve (or to the time of passing Standard V.).

III. A Reformed Upper School meeting only in the morning, the pupils ranging from twelve years of age onwards. The superintendent must be a trained and enlightened teacher whose chief endeavour will be so to conduct the School as to supplement or aid the work of the Catechisms.

IV. A First or Junior Catechism for children of about twelve years up to the age for the First Communion. The Course would last two or three years. Its purpose would be twofold :—

(a) Preparation for Confirmation, the chief subjects of study being the Catechism and the Confirmation Service.

(b) Preparation for First Communion, calling for an elementary study of the Holy Communion Service.

N.B.—The final preparation of Candidates for Confirmation and First Communion would of course take place in a supplementary Catechism meeting at any convenient time during the week. It would be if possible of a more devotional character than the ordinary Catechism.

V. A Second or Senior Catechism, or Catechism of Perseverance for boys and girls, young men and women who have made their First Communion. This Catechism should give its attention to more advanced study of

(a) The Holy Communion Service.

(b) Other Church offices, *e.g.* The Ordination of Priests and Deacons, and the Consecration of Bishops.

(c) English and General Church History.

(d) Selected books of the Old and New Testaments.

From this Senior Catechism, teachers for the Sunday Schools should at times be chosen. If they have been well instructed, they will gladly volunteer for the work.

There are many other points which it would be profitable to consider, but the space allowed me forbids this.

CHAPTER XIV

SUNDAY SCHOOL REFORM

WE have seen what the Sunday School stands for, the importance of its work and the possibilities it possesses ; and we ask, How far is the ordinary Sunday School fulfilling its purpose ? To what extent does it succeed in training loyal Churchmen and Churchwomen who realise the joys and privileges of Church membership, and strive to carry out their obligations and duties as Christ's faithful soldiers and servants ?

The answer to these questions is most disturbing.

Over seventy per cent. of the children who pass through our Sunday Schools drift away from the Church into indifference, materialism, or something worse. Not twenty per cent. of our scholars become active and keen Church workers. How do we account for this great leakage, this deplorable waste of our natural resources ? Are we not bound to try and find out the holes in our system and try to stop them up ? And we ask what is lacking in our Sunday Schools to-day ?—What reforms are needed ? During the last fifty years a great advance has taken place in educational thought and in educational agencies, the Day School of to-day compared with that of fifty years ago is as an electric light beside a tallow candle. In contrast with this wonderful forward movement in secular education, our Sunday Schools have for the most part been standing still, permeated by the same ideas, using the same antiquated methods which were in vogue half a century or more ago. Instead of being in the forefront of educational progress, the Sunday School has lagged behind, and now too often takes its place in the rear rank. Let us consider how we may recover our lost position, what reforms are needed. The reforms may be grouped under three divisions :—

1. Buildings and equipment.
2. Grading.
3. Staff.

Buildings and Equipment.—Too often in the past the Church has concerned itself mainly with adults, and Day Schools. Time and money have been freely spent on the church fabric, church decoration, organ, choir, seating, lighting, warming, so that the church may be a worthy House of God. The Day Schools have demanded a large expenditure to satisfy the requirements of educational authorities, and very strenuous efforts have been made by devoted clergy to preserve these Schools for the Church. And so it has come about that the Sunday School has been neglected. Anything has been good enough; cold, draughty, uncomfortable rooms, and cumbersome, makeshift furniture.

What a mistaken policy this is! If definite religious teaching be as important as we believe it to be, the place in which this teaching is given should be characterised by greater dignity and more attractive surroundings than the place for secular instruction. With the growth of Council Schools, the greater is the need of well-housed, efficient Sunday Schools.

We need buildings specially adapted for Sunday School work. The souls of the children are of more value than bricks and mortar, and when once Churchpeople realise how vital the Sunday School is to the future of the Church, money will be forthcoming to erect special buildings, well lighted, well ventilated, well warmed, decorated with attractive pictures, centres of brightness, cheerfulness, and joy.

If church officers will set apart more money for the Sunday School, more interest will be taken in its work, and it will prove to be the most profitable investment they can make.

In many parishes the Day School is the only available building, in which case it ought to be specially adorned for Sundays. One or two sacred pictures might be hung up, or a Sunday School banner. A hymn-board and an alm dish would be useful. We don't make enough of the contributions of the children. They are often collected in a promiscuous, hole-and-corner way, seldom brought up to the Superintendent and presented with prayer to Almighty God.

The equipment in many Schools is like the snakes in Iceland—practically non-existent.

The seating accommodation is wretched. Often heavy day-school desks, rickety old forms, discarded church pews, add to the difficulties of the teacher. What is wanted is a good supply of chairs, of at least three different sizes. A piano is more useful than the time-honoured harmonium, for children want bright, attractive, stirring music.

The need of apparatus for teaching has been already dealt with; blackboards, pictures, maps, models, pencils, note-books are essential for effective work. Light, movable screens would shut out many distractions and add to the comfort of both teacher and class.

No school ought to be without a Teachers' Library, stocked with really useful books, books of reference, commentaries, lesson helps, books on child nature and method. A list of suitable books is given in the Appendix.

Grading.—Grading is mainly a question of organisation and is essential for a true spiritual atmosphere and efficient work.

The whole question of grading centres in the fact that a child is a living creature, growing, changing, developing. Just as a child requires food adapted to his age and condition, clothes that fit his growing form, games and amusements suitable to his years, so in his religious training, his surroundings, his spiritual food and clothing must be adapted to his age and stage of development. How children grow up and their needs and interests change, as they pass through the various stages of infancy, childhood, adolescence, manhood, is known to all parents. The poet Wordsworth reminds us :—

“ Heaven lies about us in our infancy !
 Shades of the prison-house begin to close
 Upon the growing Boy.
 But he beholds the light, and whence it flows,
 He sees it in his joy ;
 The Youth, who daily farther from the East
 Must travel, still is Nature's Priest,
 And by the vision splendid
 Is on his way attended ;
 At length the Man perceives it die away
 And fade into the light of common day.”

Graded religious teaching helps to ward off these shades of the prison-house, and keeps the soul of the growing boy filled

with the bright and the beautiful, enabling young men to see visions and old men to dream dreams.

The principles of grading are :—

1. Every child is placed in the surroundings and class for which he is best fitted.

2. He is taught the lessons best adapted to his mental and spiritual needs, the lessons he can understand and assimilate.

3. The methods by which he is taught are those which best appeal to his fundamental interests.

To carry out these principles the school must be graded, the lessons must be graded, and the methods of teaching must be graded.

The Graded School.—Most schools require three or four grades.

1. Primary or Infants, for children under seven.

2. Junior, seven to ten.

3. Intermediate, ten to thirteen.

4. Senior, over thirteen.

Each grade should have its own room, its own furniture, officers, special hymns and prayers, courses of lessons, and its own form of Church Service. The importance of grading the hymns and prayers for the opening and closing of the school cannot be too strongly emphasised. Older scholars dislike being grouped with the younger ones, and the childish hymns which the big, growing boys have to sing are most distasteful to them. For stalwart lads to be compelled to join in singing "We are but little children weak" and hymns about little hands and little feet, does not help us to retain our elder scholars.

Each grade must have its own classes. A class should consist of six or eight children about the same age, in the same stage of development, having common interests and common needs. The teacher's work is then within certain well-defined limits ; knowing the characteristics of children of that age, he knows how best to meet their individual needs. If ten be the average age of a class, it might contain one or two particularly bright children of nine, and one or two slow ones of eleven, but no greater variety than this. In the Intermediate and Senior Grades, boys and girls should be in separate classes.

The arrangement of the classes should take place at Advent,

and having settled on age and ability as the basis of classification, all manner of exceptions should not be allowed.

The Graded Lessons.—The course of study ought to be drawn up on sound educational principles. The lessons selected for any given class must contain subject-matter suited to the age and stage of advancement of the scholars. The children's capacity, their religious needs, what they have already been taught and what they will be taught in the next higher class, all must be taken into consideration. No one year or class stands by itself, it is part of the whole ordered course, a course mapped out to cover the period of Sunday School life. Such a graded curriculum ensures a steady progress in religious knowledge from year to year, and progressive teaching in the Faith and practice of the Church. It preserves a right balance and proportion in presenting the "things which a Christian ought to know and believe to his soul's health." Step by step, Sunday by Sunday, the whole of the Christian Faith is taught, in the order in which it can best be grasped by the children, in an intelligent and interesting manner, having a practical bearing on their daily life and conduct.

Graded lessons take into account Child Nature, and to follow Nature is generally the path of least resistance. Moreover, they are a real incentive to our elder scholars to stay with us. They make promotion a thing to be desired, for they indicate that there is still something to be taught, something on ahead to wait for and to work for.

A graded diocesan syllabus in use in the schools of a diocese solves the difficulty of giving connected and continuous teaching to that large class of children whose parents are continually migrating from one district to another.

The one uniform lesson for the whole school can no longer be defended, for it is contrary to child nature as well as to sound educational principles. A uniform lesson in arithmetic or English for all the children in a Day School would be scouted as an absurdity. The lesson must be adapted to the child, for the child cannot be adapted to the lesson.

The graded syllabus drawn up for use in the diocese of London is printed at the end of this chapter.

The Graded Methods.—Graded lessons require graded methods of teaching, and this involves the grading of teachers.

The teacher should be given the class for which he is best fitted by his character, experience, and attainments.

Girl teachers are the best for the Infant and Junior Grades, provided always they know something of the art of teaching. Young children require the best teachers; vivacity, animation, patient sympathy with little ones and a knowledge of their needs and limitations, all these are essential for an Infants' teacher.

For the Intermediate and Senior boys, men teachers are more desirable. Our growing lads, filled with a consuming longing to be men, require the sympathy and guidance of manly men to teach them what true manliness is.

When a teacher once gets the class of an age for which he is specially suited, he should remain, for a few years at all events, with children at that particular age, and so become, as it were, a specialist in the matter and method of the lessons for that age.

The children should be promoted year by year, but not the teacher. Another teacher means another mind, another influence, and enables children to make a fresh start, to turn over a new leaf, as they enter upon a fresh course of lessons.

Methods of Teaching.—*Infants* learn by doing rather than by hearing. The methods of the Kindergarten are the most suited for these little ones; a full account of these methods can be got from *New Methods in the Junior School*, by Miss Hetty Lee, or *The Church's Garden for Infants*, by Rev. R. Somerset Ward and Miss Phyllis Dent.

Juniors require oral teaching, concrete stories from the Old and New Testaments. They have not thoroughly mastered the mechanical difficulties of reading and writing, and so are not ready for Bible reading or written work.

They should be given expression work in the form of drawing and modelling, encouraged to stand up and give in their own words connected accounts of the various incidents in their lessons, and provided with plenty of opportunities for self-expression in answering questions *viva voce*.

Intermediate.—Bible reading and memorising can be made full use of in this grade. Verbal memory is most keen, and now is the time to store it with that matchless "form of sound words," the Catechism. Expression work can take the form of written analyses of lessons, maps, drawings,

diagrams, passages of Holy Scripture to search out and commit to memory.

Seniors.—These scholars have generally left the Day School and are not keen on learning by heart, but should be encouraged to read and study the Bible, Prayer Book, Church History. Their judgments and reasoning powers are developing, and the teacher must appeal to these in his teaching.

School Staff.—Few of our Sunday Schools are properly staffed. There is a lack of officers and teachers. Let us briefly consider what should constitute a good staff.

1. The Superintendent. He is the hub of the school, the centre of its life and work. He is the responsible executive officer, working under the direction of and loyally with the clergy. What the headmaster is to the Day School, the superintendent should be to the Sunday School. He should be a leader and counsellor, able to inspire and encourage his teachers.

2. An Assistant Superintendent.

3. A Secretary and Treasurer.

4. An Organist.

5. A Librarian.

6. A Doorkeeper.

These various officers should not have a definite class assigned to them, but should be ready to take a class in the absence of the regular teacher.

Sunday School classes are often too large, and a good supply of efficient teachers⁴⁴ is our greatest need. How this can be secured is a pressing problem. The solution seems to be that every parish should have its own teacher-training class and prepare its own teachers. The desire to be of use to the Church, the love of helping others is generally very strong in young people about sixteen years of age. If the call to definite service for the Church be given to these elder scholars, and together with the call the means by which the service can be rendered, they will generally respond. They want an outlet for their activities, they want to serve, and if we can provide them with a real sphere of work we shall bind them to the Church and prevent them drifting away. Gather these scholars together in a teacher-training class meeting on Sunday afternoons. Put the best teacher in the parish in charge of it. An earnest, devoted Day School teacher may often be found to take charge of

this responsible work. Members of the class must sign on, as it were, for a year's training in the art of teaching. They must be supplied with a book on method, and form a study circle on the subject. Such a class must not be drawn upon to fill the places of absent teachers, but must devote themselves to study. At the end of twelve months, they can become pupil teachers for a year, watching the regular teachers at work, assisting them in various ways, such as hearing Catechism. Occasionally they might be allowed to take a class or to question on a lesson. Thus gradually will they become initiated in the Art of Teaching, and the school will possess a staff of teachers trained for their work.

If the members of such a training class be carefully chosen and placed under a keen, enthusiastic teacher, it must produce a good supply of loyal teachers whose qualifications and knowledge are known. After such a course of training, these young teachers may be enrolled as Diocesan Sunday School Teachers, and admitted to their office by the incumbent of the parish at a religious service. Then they are ready for a regular class, and one must be found for them, even though it contain not more than two or three scholars.

Such training classes are already at work in a number of town and country parishes, and are serving the double purpose of providing the Sunday School with teachers and stopping the leakage of our most promising elder scholars. If the reforms advocated in this chapter be carried out, then we may hope to train up in our Sunday Schools intelligent Churchmen and Churchwomen, knowing the Faith, living by the Faith, able to give a reason for the Faith that is in them. We may look to the Sunday Schools to produce devoted, loving members of the Church, filled with a keen desire to work for, and to strengthen, defend and extend the Kingdom of Christ—Christ's faithful soldiers and servants unto their lives' end.

APPENDIX

Books recommended for the Sunday School Teachers' Library.

OLD TESTAMENT

History of the Hebrews	Ottley.
The Literature of the Bible . . .	Moulton.
The Early Story of Israel	Mrs. Thomas.
The Work of the Prophets	R. B. Selfe.
The Inspiration of Prophecy . . .	Joyce.
The Story of Israel and Judah . . .	Chaytor.
Characters and Scenes from Hebrew Story	H. Lee.
God's Lantern-bearers	Gillie.
The Old Testament in Modern Light .	Moberly.
In the Beginning	S. B. Macey.

NEW TESTAMENT

The Study of the Gospels	J. Armitage Robinson.
Outlines of the Life of Christ . . .	Sanday.
The Kinsfolk and Friends of Jesus . .	Gillie.
How the Church Began	Rackham.
The Acts (Westminster Commentaries) .	Rackham.
St. Paul the Traveller and the Roman Citizen	Ramsay.
The Life and Times of Jesus the Messiah .	Edersheim.
The Trial of Jesus	S. Buss.
Lessons on the Life of our Lord Jesus Christ	H. Lee.
The Foundation of the Church of Christ .	K. L. Rowton.
The Life and Epistles of St. Paul . . .	Conybeare and Howson.

GENERAL

Commentary of the Bible	Dummellow.
Pastors and Teachers	Bishop of Manchester.
Dictionary of the Bible (1 vol.)	Hastings.
Some Thoughts on Inspiration	Robinson.
The Witness of the Wilderness	G. Robinson Lees.
Village Life in Palestine	G. Robinson Lees.
The Land and the Book	Thomson.
The King's Business (S.P.G.)	F. Arnold Foster.
Saints and Heroes of our own Days	S.P.C.K.
The Story of Islam (C.M.S.)	T. R. Lunt.
Patrollers of Palestine	Haskett Smith.
Turning-points of English Church History	S.P.C.K.
Missionary Adventures	G. M. Forde.
Reasons for Faith	Bishop of London.
The Book of Common Prayer	Reynolds.
Church Catechism Explained	Robinson.
How to use the Prayer Book	G. J. Romanes.
How the Church began	Rackham.
The Church Catechism	Newbolt.
History of the Church of England	Wakeman.
The Golden Windows	Richards.
Historical Geography of the Holy Land	G. Adam Smith.
Heroes of Missionary Adventure	Dawson.
The Reproach of Islam	Gairdner.
Lessons on the Apostles' Creed	W. H. Campbell.
The Fact of Christ	P. Carnegie Simpson.

METHOD

The Unfolding Life	Lamoreaux.
The Point of Contact in Teaching	Du Bois.
Introduction to Child Study	Drummond.
The Church and the Children	R. E. Johnston.
Grading of the Sunday School	J. Cairns.
The Teacher and the Child	T. Mark.
The Making of Character	MacCunn.
Talks to the Training Class	H. Lee.
How to tell Stories	Bryant.

THE UNIVERSITY OF CHICAGO PRESS

1914

Thoughts on Education	Creighton.
Talks to Teachers on Psychology	James.
The Sunday School of To-morrow	Archibald.
Principles and Practice of Teaching in Sunday Schools	Hobson.
The Master Word of Sunday School Re- form	Hornby.
Educational Principles in the Sunday School	Dix.
Our Sunday Schools	Gunn.
How to Teach and Catechise	Rivington.
Sunday School Teacher-Training	Hamill.
The Decentralised Sunday School	Archibald.
Religious Education	Drawbridge.
Primer on Teaching	Adams.
Teachers' Meetings	H. Clay Trumbull.
The Way to Teach the Bible	Moore.
Dawn of Character	Mumford.
New Methods in the Junior School	H. Lee.
Scripture Teaching by Models and Objects	Kitchen.
The Church's Garden for Infants	Ward and Dent.

Syllabus of Religious Instruction

FOR

SUNDAY SCHOOLS IN THE DIOCESE OF LONDON

NOTE.—This Syllabus has been drawn up by the Director of Sunday Schools in the Diocese of London, at the request of the Bishop and his Sunday School Council, as a guide to Clergy, Superintendents, and Teachers, for a systematic course of definite religious teaching in Sunday Schools.

It is drawn up as a *graded* Scheme of Instruction :

- (a) Covering the period of Sunday School life.
- (b) Ensuring the progressive teaching of the Christian Faith in its due proportions.
- (c) Adapted to the mental and spiritual capacity of children at the various stages of their development.

GROUP.	HOLY SCRIPTURE AND CATECHISM.	POINTS OF TEACHING.
INFANTS. Under 7 years.	Simple Bible Stories, with illustrations from Nature and Common Life.	God loves us. God sees us. God hears us. The necessity of prayer. Morning and Evening prayer.
JUNIORS. Ages, 7, 8, and 9. CLASS I.	Catechism. First two Questions and Answers. Bible Stories from the Old and New Testaments, to teach the Love of God and His Providential care of us all.	The Father. The Son. The Holy Spirit.
CLASS II.	Simple Teaching on The Life of our Lord on Earth in story form.	The above more fully explained and linked together in the life of the child.
INTERMEDIATE. Ages 10-13. CLASS III.	Catechism. Faith and Duty. First part of the Catechism, to the end of the Duties. Illustrated by Holy Scripture.	Detailed application of the first part of the Catechism. Holy Communion.
CLASS IV.	Outlines of Old Testament History Grouped round characters illustrating the Life of Faith and Duty. The Old Covenant and the New.	The above more fully explained. What the Old Testament teaches. The marks of a true Church. Its Members. Its privileges. The Importance of the Covenant.
CLASS V.	Catechism. Prayer and Sacraments. The rest of the Catechism, illustrated by Holy Scripture.	Application to life of the teaching of the Catechism and the Sacraments. The Confirmation. Holy Communion.
SENIORS. Over 13 years.	HOLY SCRIPTURE, PRAYER BOOK, CHURCH HISTORY.	Doctrine of the Church.
	Our Lord and Saviour, Jesus Christ. God and Man; His work and His teaching as set forth in the four Gospels.	Our Lord's teaching. His Godhead and His Atonement. His Church, its members, His Example, His precepts—
	The Beginnings of the Christian Church. The Acts of the Apostles, together with parts of the Epistles which throw light on the Acts.	The Faith and the Church and the Church to-day. The Sacraments, Prayer, giving, &c.
	The History of the English Church and The Book of Common Prayer.	The Faith and the Church of England.

The order of the Courses for the Seniors is optional. Where opportunity offers

DOCTRINE.	REPETITION.	CHURCH KNOWLEDGE.
u. their prayers ing.	The Lord's Prayer. Two Hymns, <i>e.g.</i> :— "Once in Royal David's City," "There is a Green Hill." One or two simple prayers for daily use.	The fabric of the Church : its structure ; its furniture ; its use. To know why we go to Church, illustrated by reference to the greater Festivals and Good Friday. To know why we kneel, stand, sit.
	The Creed, The Lord's Prayer, One Psalm, <i>e.g.</i> Psalm 121, or St. Mark, x. 13-16. Simple Prayers.	The course of the Christian Year.
dealt with. articles	The Creed. The Lord's Prayer, The Commandments. Some Sayings of our Lord, <i>e.g.</i> Simpler parables, or The Beatitudes. Simple Prayers.	The above, treated with greater fulness, <i>e.g.</i> with reference to the Collects of the great Festivals.
and conduct Catechism.	The above, together with the first part of the Catechism. Some Sayings of our Lord. Second and Third Collects at Morning and Evening Prayer.	The above, with ability to find the places in the Prayer Book for Morning and Evening Prayer. To be able to describe a Baptism, from their own personal observation.
with, especially is. Church. duties. Worship.	First part of the Catechism. Benedictus. Magnificat. Nunc Dimittis. Some of the simpler Collects.	Ember Days and Holy Days. Names of the Books of the Bible, and ability to find them.
conduct, of the ch on Prayer Service.	The above, together with the rest of the Catechism. Some of the Collects.	The above, together with intelligent acquaint- ance with the various Offices of the Church, Holy Baptism, Confirmation, Holy Com- munion. To be able to give reasons for being a Church- man ; keeping Sunday ; being Confirmed ; being a regular Communicant.
	HOME READING.	CHURCH KNOWLEDGE.
it . Manhood, ers, its Sacra- Fasting, Alms- g.	The Gospel according to St. Mark.	Fuller knowledge of the Church : Its Ministry ; Its Sacraments ; Its Rules.
of the Early lation to our Ministry, Sac- orship, Alms-	The Acts of the Apostles.	The Church at Jerusalem, The Church of the Gentiles. The Apostolic Ministry, illustrated by lists of the Bishops of London.
of the Church Missions.	The Gospel according to St. John.	The truth and reasonableness of the Faith and Practice of the Church of England.

ourses for Senior Classes on Christian Missions, Christian Evidences, &c., might follow.

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